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RARY

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1878.

BIOGRAPHICAL MEMOIRS

OF THE LATE

REV. JOHN GANO,

OF

FRANKFORT,

(KENTUCKY.)

FORMERLY OF THE

CITY OF NEW-YORK.

WRITTEN PRINCIPALLY BY HIMSELF.

NEW-YORK:

PRINTED BY SOUTHWICK AND HARDCASTLE,

FOR JOHN TIEBOUT, NO. 238 WATER-STREET.

1806.

DISTRICT OF NEW-YORK, *ss.* BE IT REMEMBERED, on the First day of October, in the Thirty-First Year of the Independence of the United States of America, JOHN TIEBOUT of the said District, hath deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit :—

(L. S.)

"Biographical Memoirs of the late Rev. John Gano, of "Frankfort, (Kentucky.) Formerly of the City of New-York.

WRITTEN PRINCIPALLY BY HIMSELF.

IN CONFORMITY to the Act of the Congress of the said United States, entitled, "An act for the encouragement of "Learning by securing the copies of Maps, Charts, and "Books to the Authors and Proprietors of such Copies, "During the times therein mentioned :"

EDWARD DUNSCOMB,
Clerk of the District of New-York.

PREFACE.

THE following Publication originated in the great desire, which some of the children of the Author expressed, to have him write a history of his life. Being on a visit in Kentucky, in the winter of 1789 and 1790, I joined my Brothers in persuading him to indulge us, by spending his leisure hours, in committing his life to writing. We had often been entertained by him with anecdotes of his life, which we supposed would be instructive and amusing to others, and, therefore, had a wish that the public might reap a benefit from the same source. No doubt, the partiality of a child, may feel a peculiar interest in many things relative to a fond, indulgent, and affectionate parent, which may be uninteresting to strangers. Yet, upon mature deliberation, I conceived the publication of his biography, might conduce to the edification of serious rea-

ders, and exhibit the important fact, (which infidelity rejects,) that there are in the world, *real christians.*

As the following sketches were written by him in an advanced age, and chiefly from memory, the dates are wanting. This deficiency is, however, not so important, as it does not invalidate the truth of the narration. It has been the object of the editor, to keep as near as possible to the original in language, merely making some grammatical corrections. Some few things have been supplied, from having heard them related by the author; and their having made an indelible impression on the memory.

The author's death renders a preface to his life proper, if not necessary: and as these biographical memoirs were bequeathed to me by my father, in his last illness, my own feelings, if not my duty, prompted me to undertake the task of writing it. Whatever may be thought amiss in it, I hope the candid reader will attribute to the affection and

partiality of a son, for a kind and indulgent father. "The memoirs of departed friends, which revive a tender recollection of their worth, and protract the approach of that oblivion which hastens to cover the memory of man, are dear to the heart of sympathy. Natural partiality and affection are extended from the persons, to the works and conduct of our friends; and even after death, our imaginations are kept alive by every object, with which they were connected. We find something really estimable in whatever we love, and we are anxious that the world should approve of what has been approved by us. In honouring the memory of the dead, we enjoy the consciousness of doing justice. We seem to discharge anew the pleasing duties of friendship, and soothe our grief by demonstrations of affectionate respect."

With regard to what the author has related concerning that event, which proclaimed the United States a "free and independent" empire, it may be proper to observe, that he has not attempted to relate any particulars

concerning that period, other than what he was concerned in, and so far only as would throw light upon his own history. This could not be done, without mentioning the situation in which he was placed in the army; and the various campaigns and marches of that army.

Although of small stature, yet he was very athletic, and of a remarkable good constitution. While I was in Kentucky, in the years 1789 and 90, after he had been preaching all day, though much afflicted with the influenza, he remarked to me; that he had not been deprived from attending public worship for upwards of thirty years, on account of indisposition. Of his private life, much need not be said. The reader will discover his character in the following sheets; but it is but a testimony of respect in me, just to say, that as a husband, he was faithful and loving;—as a father, kind and indulgent;—as a friend, sincerity ever shone in his heart;—and as a christian, he was emphati-

cally the follower of Jesus Christ, in all his imitable examples.

That the following Biography may prove to the edification of many souls, be instrumental to the building up of the Redeemer's kingdom, and redound to the glory and honour of God, is the fervent prayer of the public's well wisher,

STEPHEN GANO.

PROVIDENCE, (Rhode-Island,) August 30, 1806.

MY OWN LIFE.

IN compliance with a request of part, if not all of my family, to leave some memorials of my life, (which I should much more cheerfully undertake, had I spent it to better purposes, and more faithfully in the services of my God, and society both civil and sacred, to which I have long since considered myself inviolably to owe every part of it,) the only query I now have is, whether this will not be deemed useless, or whether it is more innocently spent than in the omission of it. But to begin my life, the scattered scraps of w[redacted] only memory at present can collect, having none of the remarks at hand, which I have heretofore incorrectly committed to paper, which would at least furnish me with dates, and without which I am at a loss to begin.

My own life suggests progenitors, which were on my father's side, from France,—on my mother's, from Britain. My great grandfather, Francis Gano, brought my grandfather Stephen Gano, (when a child,) from Guernsey, in Jersey; it being a time of bloody persecution. Flight, or the relinquishment of the protestant religion, of which he was a professor, were the only means of preserving his life. He chose the former. One of his neighbours had been martyred in the day, and, in the evening, he was determined on as as the victim for the next day; information of which, he received in the dead of the night. He thereupon chartered a vessel, removed his family on board, and, in the morning, was out of sight of the harbour. Of what number his family consisted, I am not able to say. On his arrival in America, he settled in New-Rochelle, in the state of New-York, and lived to the age of one hundred and three. My grandfather, Stephen Gano, married, I believe, Ann Walton, by whom he had many children, some of whom died in youth; those who lived to marry, were

Daniel, Francis, James, John, Lewis, Isaac, and three daughters, Sarah, Catharine, and Susannah, the last of whom lived to the age of eighty-seven. My father was the first of the beforementioned. He married Sarah Britton, daughter of Nathaniel Britton, of Staten-Island. Her mother was a Stilwell, who made a profession of religion when about twenty years of age, and continued a member of the Baptist church till her death; her age was near an hundred.

My parents continued living on Staten-Island, till they had two children, Daniel, and Jane. They then removed to New-Jersey, and settled in Hopewell, Hunterdon county, where were born Stephen, Susannah, myself, Nathaniel, David, and Sarah. At the age of six years, I well remember being seized with a [redacted]e sickness in the spring, from which I did not recover till the fall; during which time, as I have since understood, the linen was procured in which to lay me out, supposing I was actually dead, as I lay a great part of the time perfectly senseless. When

I recovered, I was sent to a common country school, and had a strict religious education. My mother being a pious Baptist, which she publicly professed in her youth, and my father being a steady Presbyterian, took care that I was made well acquainted with the Westminster confession of faith and catechism, which before my conversion, summoned my attention to preaching. If the sentiments I then heard disclosed, answered to the doctrines in which I was taught, they met my approbation; and if not, my displeasure was the consequence.

In early life I had some severe convictions of sins, conscious I must die and go to judgment; and that I must be renewed by grace, or perish as a sinner. But these convictions were transient and of short duration. As I advanced in years, I progressed in sinful vanity and sin. I became exceedingly anxious to excel my companions in work and amusements, and especially in their country frolics and dances. I was frequently admonished by my Parents for working to

excess, but much more frequently for my attachment to vanity. I cannot charge myself with irreverence to my parents; but when my pious mother would expostulate with me, I seized the opportunity to vindicate myself. One morning when I came into her presence, having been out late the night before, she fixed her eyes upon me, said not a word, and the pious parental tear stole down her cheek, which struck me with more conviction than I ever remembered to have felt before, which I could not eradicate by any reply, and which caused these reflections to sink deep in my mind: "Do my present follies cause so much pain to the most pious and most tender of parents, what must be the consequence, when they recoil on my own soul! Recoil they must, if not before, at least in the day of judgment; and there I must see his parent, whose tears now condole my case, smile an acquiescent consent in the dreadful sentence of eternal banishment from the righteous judge." These reflections caused many resolutions, which were shamefully broken for a time; yet a sense of my

dangerous situation, would, now and then, fill my mind with melancholy sensations, and doth even *now*, while writing it.

When I was about fifteen years of age, my brother Stephen, who was then in his twentieth year, died. He was, before, and in the first part of his illness, deeply concerned for the salvation of his soul, of which, before his death, he professed a strong hope. When he expressed this hope, and what he said under his conviction, greatly engaged my resolution to seek an acquaintance, if possible, with Christ. Probably, great part of this exercise flowed from natural affections, as time gradually wore it away. This has caused me to omit many impressions which which had some appearance of convictions, such as escapes from apparent danger of death, by various means incidental to youth; the deaths of others &c. &c. Between two and three years after this, the dysentery seized the family excepting my father and myself. They were brought exceeding low, and a brother and two sisters fell victims to the

disorder; one of whom was in her twentieth year. It was the more alarming to me, as it brought to my mind a prediction, which had been early imposed on my father, and which I had often heard him mention with apparent cheerfulness. Which prediction was, that he would have many children, (as in reality he had,) and that three of them should die in their twentieth year. As I was next in point of years, this thought continually haunted me, and made me sensible that I was not prepared for such an awful change.* Whenever I could dispel those gloomy thoughts, I was more at ease, and more vile and vain than ever, which continued and even increased until the christmas before I was nineteen years of age.

That time, I had determined to spend a jovial evening with my frolicing companions. As, however, there was a sermon to be preached on that day, near to the place where

* My next younger brother, soon after this, died in the twentieth year of his age.

I lived, I concluded to attend both. After sermon, my mind turned on the inconsistency of my conduct, in spending the day, where God was served, and the night, in the service of the devil. This led me to consider more closely than ever, that if a day was regarded as the birth of Christ, a holy Saviour, through whom alone we could look for salvation,—how improper it was to spend it in open rebellion! This brought me to a resolution,—that I would spend my time in a more consistent manner, than I had done—and, blessed be God, before the year terminated, I was brought under serious impressions, which arose from a conversation with a person, whom I supposed really pious and sincere. He advanced something, which my own soul told me was just; but vainly supposing I could shake his belief, I readily undertook to argue with him, which so confused him, that he requested me to stop; with which I cheerfully complied, being fully satisfied with the victory I had obtained. We parted, and in a few minutes it occurred to my mind, that I had acted improperly;—that I had

been instigated by the devil, to oppose truth and glory. I appeared to myself to be a worshipper of Satan; and it seemed that all the advantages I possessed, were employed to the dishonour of God; and I thought it was a miracle of mercy and grace, that he did not make me an everlasting monument of his displeasure. It became my ardent wish, that if there was a possibility of pardon for my sins and transgressions, I might not rest either night or day until I obtained it: which was in some measure the case, although my trials under conviction were of long continuance. I embraced every opportunity in my power, in attending preaching, reading godly books, and praying either mentally or aloud. There was a total change in my company and conduct. But I soon found by experience, what I had early learned from my Bible, that a change of heart was necessary; and that the power of God's grace only could accomplish it; which, I was afraid, would never be granted. I was, however, determined to seek it to the latest hour of my existence. I cannot express the

anguish, with which my mind was frequently oppressed, with the idea of being eternally banished from God, in endless despair, to everlasting destruction. I saw I deserved it, and at times concluded it was unavoidable. My prayers were selfish and sinful. I often thought that I offended God in asking for pardon, when justice appeared so pointedly against it. In short, I appeared to myself the vilest of sinners, more worthless and odious than the meanest reptile, and the greatest hypocrite in the world. It appeared that what I felt was only natural remorse, and not a genuine conviction that God's wrath was the prelude of his lasting displeasure. Impressed with these feelings I concluded I was willing to be saved, and that if I waited the assistance of God, it was all I could do: for it was by his grace that I could be saved. This in some measure afforded me a kind of deluded ease, until I heard a sermon from these words, in Solomon's Song, 3, xi, *Go forth O ye daughters of Zion, and behold King Solomon, &c.* From which discourse I plainly saw the alienation of my heart, that the fault was owing

to myself if I was not saved, and that God was waiting to be gracious. Never before, had I seen so much of the evil of my hard and obstinate heart.

From that time, the nature of my conviction was altered, and my grief was greater. I knew that I must be changed, and that it was to be effected by God, and that he would affect it was my most fervent wish. But how he could be just and save me I knew not: that he could be just and condemn me, appeared plain. In this state, I remained for some time. And it was some satisfaction to my mind, that God would secure his own glory, and the honour of his son. In this temper of mind, the way of salvation, through the life, death, and mediation, of the glorious Saviour, appeared plain. I contemplated on the amazing wisdom and goodness of God, and condescension of Christ. My soul was enraptured, amazed, and confounded, that with all my ingratitude, I could still be saved. My mind was enlightened, and my guilt and fear of punishment was removed.

Yet, notwithstanding the alteration I felt, I am not sensible that I thought of its being a real conviction; I was afraid my convictions would not be lasting; and I prayed for a continuance of them. I was constrained at times to rejoice in God and his salvation; and in this state continued some time, until a sermon from these words, with light and power fasted on my mind: "*Jesus, thou Son of David, have mercy on me.*" I trust they were so applied, that I could not put them from me. They opened the way of salvation, the suitableness, fulness, and willingness of God; and I was enabled to appropriate them to myself, and rejoice in Christ. This was the time, from which I dated my conversion, and I think I walked in the light of God's countenance, and had many blessed promises, which strengthened and confirmed my hope in, and humbled me before God.

About this time, there were a number of young people of my acquaintance in the neighbourhood, who were under serious concern

for their souls, and as I had, in my distress, warned them of their exposure to the wrath of God, I could now point out to them, Christ, and the method of salvation through him.— As my soul felt what I said, it seemed as if God made them sensible of it. We assembled, on evenings, to pray and converse; and I now believe that this was a useful part of my life. I was inclined to become a preacher, but thought it my duty to wait and pursue literary acquirements. Indeed, I had not then made an open profession, or joined the church. For some reasons, I wished to join that of the Presbyterian; and as a communion season was approaching, I expected some examination. I took the Westminster confession of faith, and the Bible, with a view honestly to profess them. The doctrines appeared thoroughly grounded, and perfectly consonant with the Bible, until I came to the doctrine of baptism. The proofs there adduced, fell far short of my expectations, and appeared foreign to the point.— I then took the Bible, especially the New Testament, and searched it for months to-

gether; and enquired for, and obtained all the disputes, especially in favour of infant baptism, that I could hear of; I, however, could find nothing that seemed to me to amount to a divine warrant. I went to a presbytery on purpose to converse with a Mr. Tennant, or rather to be instructed by him. A favorable opportunity presented, and from my attachment to the man, and a deference to his opinion, and the confidence he appeared to have of the justice of infant baptism, I was induced to embrace his sentiments. But on my road home, it turned in my mind, that this was not the way I had obtained the hope of salvation, or consonant with my former resolutions, to make the word of God my only rule of faith and practice. Let Mr. Tennant be ever so good a man, his belief, is not a divine warrant for me to act upon. Before I got home, I was determined to try farther to see for myself.

Soon after, Mr. Miller, a baptist minister, inquiring of me why I did not profess Christ openly, and join some church, I told

him my difficulty. He replied, that God's word and spirit would direct me, and if I attended to them impartially, they would remove my doubts; and if they did not make me a Baptist, he did not wish to do it. This conversation led me to enquire if I had done so. I was soon convinced I had not; but had only searched for something to confirm me in the doctrine of infant baptism, which I had received from my education. I really think, that if any person was ever induced to take the word of God in hand, with a fervent desire to be free from all prepossessions, to see the truth as it really was, and to let the Bible be their guide, I was. A number of inconsistencies perplexed me in my infant baptism, and Providence gave me an opportunity to disclose some of them. I happened to spend an evening with Mr. Tennant, and some of my Presbyterian friends, when I was drawn into the conversation, from the supposition that I was the person who conversed with him at the presbytery. He asked me, if I was yet satisfied, or wished to converse farther on the subject. I told him I did so,

provided it would be agreeable to bring in all my objections; with which he complied. I then related to him the thoughts with which I left him, and those which occurred after, and mentioned, that after conversing with him, I had an opportunity of attending the baptism of a child, when the minister, in his prayer, uttered these words: "Lord bless so much of this element as is used in this ordinance, the washing away of original pollution," which struck me very forcibly; he however condemned it. I also remarked to him, that the minister in speaking, called it a seal of the covenant of grace, which I told him appeared to be saying too much of any external ordinance. That the blood of Christ was the seal, and that He also, in my view, was the covenant; and that God's word and spirit applying to our consciences was a seal. I wished, if I was wrong, that he would put me right. I also mentioned, that I had my doubts, whether baptism was a substitute for circumcision, both being in use at the same time; and even ought to be, as "the cutting off of the Messiah," and the shedding of his

blood, was pointed at in that ordinance till it was accomplished; that the same subjects relating to both were useless, if one was the substitute for the other.—Their subjects were different, and the end and design of the ordinances appeared to me to be different. I mentioned these, and other difficulties, with a sincere desire of being instructed; but I had neither my doubts confirmed or removed. I was however much pleased with the goodness and candour of the man, who closed with this address: "Dear young man, if the devil cannot destroy your soul, he will endeavour to destroy your comfort and usefulness; and therefore do not be always doubting in this matter. If you cannot think as I do, think for yourself." I then endeavoured to learn my duty from the new testament, as being a new testament ordinance, and found that it was from Heaven, had its authority from God, and became binding by a positive command. The characters of those, who were to be baptized were, *disciples, penitent believers*, and such as had received the holy ghost. I could not find by any of the apostles' prac-

tice, that any others were encouraged or permitted, unless they intruded as Simon Magus did. And the apostles declared him to have no part or lot in that matter. The end and design was to fulfil righteousness—to answer a good conscience. All things considered, I could see no ground for infant baptism in the new testament. I next turned my attention to the mode, which appeared so plain in the example of Christ, in the places where he administered, and the reasons why he administered in those places, insomuch, that I was soon established in the belief, that *immersion* was the only mode, which could be gathered from the new testament; and with this mode my conscience pressed me to comply. I then addressed my father on the subject. I told him "his constant religious care over me entitled him to all the gratitude I was capable of rendering, yet I must beg his indulgence. I believed he was conscientious in having me baptized in my infancy, as he had supposed, and I had tried to suppose, it right. But, on the whole, I was convinced it was my duty to be baptised by immersion; and that it relied

on the profession of my *own* faith, if the church would receive me." He replied, "that what he did, he thought right, and in the discharge of his own conscience. If I was conscientious, (and he was thankful to God, that he had reason to believe I was, from his observance of my searching the scriptures and the time I had taken therein, and the books I had read, I had his full and free consent; and it was my duty to make profession.—That whenever I went to offer myself, he would go with me, and give the church his consent, and answer any inquiries respecting my life, if they chose to make any; and that he would go and see me baptized."—This he did; and there were a number baptized with me. I believe from this time, my father changed his opinion on the subject, although he never confessed it, until a few months before his death; which happened in the eighty-seventh year of his age.—Mr. Isaac Eaton preached his funeral sermon from these words: "*Few and evil have the days of the years of the life*" *of thy servant* "*been, and have not attained unto the days of*

the years of the life of my fathers, in the days of their pilgrimage."

After I had joined the church, I was treated more like an old, than a young member. I was soon made a messenger to the association; and to the Scotts Plain church, with Elder J. Stout, to obtain stated supplies to keep up communion seasons from Mr. Miller, one of the most useful ministers in that day. Hopewell church had no stated settled minister. Some time after, we were sent to South-Hampton church, to obtain a worthy young minister that was newly come into the ministery; Mr. Isaac Eaton. After obtaining consent from the church, by his request, we went to Montgomery to his father, who was an old minister there, whose approbation we also obtained. He was not only a great acquisition and a useful minister to Hopewell church, but to the churches all around. God's power attended the word, a considerable addition was made to the church, and numbers were added. I was also blessed with a judicious and useful minister and

friend, who was able to instruct me in the classics, and who was desirous to do it. I endeavoured to arrange matters, and devote myself to study. I began, in the hopes of surmounting many difficulties. An awful sense of the greatness of the work of the ministery, and that I might be able to preach with success, if I made some advances in study, induced me to cultivate an acquaintance with literature. I shuddered at the thought of becoming a preacher, and finally relinquished it.

I commenced a piece of business, and engaged a man to assist me in it, which I did merely to protract my studies. The young man falling sick the morning we designed to begin, counteracted my resolution of delaying my studies. I however looked upon it as the hand of providence. My Father called on me, that morning, to attend family worship. The chapter I read, adminstered such conviction to my soul, that I was induced to relinquish the business I had undertaken. I went that day and began the study of the

Latin Grammar, and probably, for the first three months, made as great proficiency as any person. But I was so terrified with the importance of the ministerial work, and conceiving that neither providence, nature, or grace, had qualified me for that arduous office, that I determined to relinquish the idea, and return home, and settle myself in a situation, when it would be impossible to prosecute my studies; and of course the ministery. I meant, however, to live a steady and uniform christian life. I was much in prayer, and enjoyed a nearness to God in his word. His promises were precious; the doctrines opened and comforted my soul.

I began to think of a companion for life, but was entirely at a loss for an object; for although I had kept much company, yet from my conversion till now, (nearly three years,) it was of a religious kind. I now joined in the purchase of a plantation, by which I was involved in debt, which I expected to adjust by the proceeds of the farm. Here my conscience dictated my duty to

implore the direction of God, and acknowledge him in all my ways. I determined to spend the night in prayers to God, and accordingly went to a solitary place; that whether my prayers were mental or vocal, they might be out of the reach of the human ear. While I was on my knees, imploring the direction of God, these words powerfully impressed my mind: "*Go forth and preach the Gospel.*" I remained on my knees pondering over them for some time, and begged of God not to suffer me to be deluded, and that every spirit might be restrained but his own. These words followed in my mind with equal force: "*It is I, be not afraid—be not faithless, but believing;*" which words, and others similar to them, reiterated in my soul. I rose, confounded; my breast heaved with oppression. I pondered again, and, at length, spoke out. I raised many objections;—my present circumstances;—my weakness and my vileness;—but all these objections were so entirely answered in Christ's sufficiency, and fulness of his promises, that I did not dare to raise any more. I thought,

for a moment, of yielding, and walked to the house; when a new difficulty seized my mind:—that I must look to God for a determination. I withdrew again a distance off, and fell down as before; I think I may say, with the deepest reverence, and anxiety of mind for direction; and to be saved from delusion, obstinacy, or presumption; and that I might not attribute those things to God, which arose from the works of the devil; or those things to the devil, which came from God. In this posture, these words seized upon my mind: "*Thou shalt speak to many people.*" "*I will send thee far hence.*" "*Say not I am a child, I will be with thee.*" "*I will be with thy lips.*" "*And thou shalt speak to all, to whom I send thee.*" "*I have made thee this day, a brazen wall and an iron sinew.*" And many more passages of scripture followed in my mind, till I was obliged to cry out, "it is enough, I will doubt no more." With this resolution, I arose, went to the house, and at a late hour of night went to bed. But alas! wretch that I was, and still am, I scarcely laid my head

on the pillow, before such an opposition again rose in my mind against the work, and even against God for calling me to it, that I even wished for death. But oh! the dismal hours which seized my mind; the temptations and awful suggestions on the the one hand, and the promises and directions from God's word on the other, alternately, that I think I may call it the most excruciating night, that my soul ever experienced. Although it is fifty years since, the sensations I then felt are still fresh upon my memory; and, even now, while writing, give me an uncommon feeling. It is with shame that I write, that nearly two years elapsed, before my pride, my obstinacy, and my unbelief, were so conquered, that I could fully yield to the clearest conviction. It deprived me of much sleep, and all the cravings of nature;—and my body was emaciated. Yet, I frequently had seasons of great comfort, and repeated promises. I concluded at times, to die under these impressions, rather than yield. Frequently, when I would endeavour to pray, these texts would bear on my mind: "*I*

have told you and ye did not hear, wherefore will ye hear it again." "*Why will you be stricken any more, ye will revolt more and more.*" I could not conceal my anxiety of mind, although I endeavoured to do it, as much as possible, by retirement and silence; but my most intimate religious friends would discover it.

I became more industrious, and exercised myself a great deal. One day I went early into the field, to plough it free from stumps and stones. Soon after I started, this text weighed heavily on my mind: "*Warn the people, or their blood will I require at your hands.*" The pangs which afflicted me so heavily, that, although it rained plentifully, I was insensible of it. Paul's expressions took such hold of my thoughts, that I regarded not what I was about. "*If I do this willingly, I have my reward, but if not a dispensation of the gospel is committed unto me.*" "*Necessity is laid upon me, woe is me if I preach not the gospel.*" One objection more arose in my mind;—that providence was

against it, and God's spirit and providence generally accorded. If the church should call me, and I could extricate myself from my worldly concerns, I should devote myself to the duty of the ministery.

About this time, Mr. Eaton came to see and converse with me. He took an opportunity, privately, to inform me, that he had for a long time observed an appearance of my mind being much depressed. That he thought it his duty to enquire, and mine to divulge, what it was; whether he or the church, had done any thing to make me dissatisfied. I told him, I had no reason to complain; what was between God and my own soul, I did not wish to disclose to any person whatever. I was, however, constrained to give him some account, for which I was afterwards very sorry, although he gave me tender and faithful advice. The next church meeting, he called me aside, and told me he thought it his duty to mention me to the church; and if they thought proper to examine me, he would be satisfied. I begged him to desist for that

time. He replied it was his duty, and he should do it. I found great reluctance in this procedure. They examined me, gave me a text, and appointed a time for me to preach before the church. They left it to me, that, if, after I had preached, I chose to devote my time to study, they would submit to it; otherwise, they should continue my trials. Providence opened the way, and, in a short time after, I went to studying, in which I continued some years, and sincerely felt as if I was in the performance of my duty.

Although my studies were dry, yet I had intervals of much spiritual comfort. One or two instances I must mention. My application to study was close, and the change of life from an industrious and stirring, to a sedentary one, probably was the cause of a severe fit of sickness. I had a high fever and was in much pain of body; but the pain of mind, for some time, so far exceeded it, and being exhausted by weakness, that I was tempted to think, if I was in my duty, I should not be impeded by Providence. The

conflict was severe for some time; but through the grace of God, I had such establishing views of an interest in Christ, the well ordered covenant of grace, and the doctrines and promises of the gospel, that I supposed my soul was fixed firm on that eternal rock.

After my recovery, I prosecuted my studies, and used more exercise. The gentleman, under whom I studied, was a Presbyterian minister, from the State of Connecticut. He had, at that time, a number of youth studying the classics. The class to which I belonged were studying the Greek Testament: reading that chapter in John where Christ told Peter, "*he that is washed needeth not, save to wash his feet, but is clean every whit:*" and although it was not my verse to read, the master stopped the scholar, and turned to me, and said—"as we think differently of baptism, do you not think that these words suggest strongly, that a little water is as well as a great deal." I replied, that they were as much in favour of sprinkling, as any in the bible. This abrupt answer,

caused him to order the class back to their studies; but he detained me, to reason with me. I instantly made a confession, that I had been inadvertent, and that for all his liberal treatment to me he deserved a more submissive reply. He still persisted, and told me my arguments were weak. I replied, that I was not on an equal footing with him, I had been an aggressor, I was his pupil, and was afraid he felt injured at my offence, and wished him to pass it over as a piece of inadvertency. He still insisted, and promised, that in the debate, he would allow me to be on an equal footing with himself. As I could not avoid it, we were closely engaged till night. In the morning, when I went to school, he handed me this thesis: "That which God has once commanded, and never forbidden, remains a duty, and cannot be sinful." I saw, that it alluded to children's being taken into the Jewish church with their parents. I wished to avoid any further debate. I asked till noon to fill up the thesis—and filled it thus: "But God has commanded the seventh day as a Sabbath, and never forbidden it, and therefore it remains a duty

and cannot be sin." This he called me to defend. This ended our former dispute.

Princeton College, was at that time kept in Newark, New-Jersey; and governed by President Burr, with whom I was a great favourite. I frequently attended their public examinations, and had encouragement from the President, that I might enter college if I chose, when found upon examination to be fit for it. I found my advantages great, not being confined to any particular class, but was at liberty to make all the progress I was able to, in any branch of study. I intended, when I did enter, to enter the senior class; but unfortunately I was taken sick, before I had made but very little progress in the classics. My sickness was probably owing to my too close application to study, and the want of exercise. The doctors and my friends, advised me to take a journey, and relax my mind from study.

Mr. Miller, of Scotch Plains, and Mr. Thomas, of Montgomery, were appointed by

the association to travel into Virginia, pursuant to two applications;—One from Opocken, where one Loveall, an Arminian preacher, had baptised a number of persons, and had established a church. But he being licentious in his life, was turned out of the church, and went off. When they discovered themselves destitute, and without fellowship, they applied for advice and assistance to the association; and promised that they would comply with any direction. Mr. Miller, had formerly visited these people in some of his journies; and God had blessed his labours, by the conversion of several souls. The other application was from a young church, constituted by Mr. Thomas, which had no ministerial assistance; and which wanted the ordinances administered. A Mr. Sutton, from Old-Town, and myself, accompanied the minister, as far as the Potomac, where the roads separated;—one to Opocken, the other to Blue-ridge, or Kotockton. Here the ministers concluded to separate for the present. Mr. Sutton, to go with Mr. Miller, and myself to go with Mr. Thomas. We

were to spend the next Lord's-day in separate towns, and the Wednesday following to meet at Opocken.

Mr. Miller, appointed a meeting in the evening. We put up at a tavern, where there was a noisy profane company. It being in the evening when we arrived, I called for the landlord, and asked if we could have a room apart from those people. He said we could; I asked him to shew us the room, and then gave orders respecting our horses. Through favour to us, he stopped into their room to still them, which so offended them, that they instantly burst into our room, and one of them demanded, with some imprecations, if we were New-lights. I told him we were civil travellers, and neither wished to disturb them, nor be disturbed ourselves. He held his fist over my head, and pointed to one of his comrades, and said, that man can beat any one in the room. I replied, that he looked much more like a man, than he acted; and that I dared to say, he and the rest of the gentlemen were ashamed of

his company and conduct. At this instant the landlord came in. I immediately desired him to turn that fellow out of the room, that we might converse with the others. He did so. I then began with the others. I told them, that in that man, we had a striking instance of the depravity of human nature.—That it could not be possible, as we came from the hands of God, designed for sociability and mutual good will, that we possessed a propensity to make one unhappy. They all sat decently and heard me out, and then got up, gave us their hands, and wished us a good journey. This brings to my mind an instance which happened some time before.

In going from school to visit my parents, who lived about forty miles distant, night overtook me. I missed my road, and was insensible of it; till stopping at the door of a tipling house to make some inquiry, the landlord informed me of it. The door being open, I saw a number of men playing cards. One of them observing me, came instantly to the door, and offered to pilot me. Disliking

the motion, but much more the appearance of the man, I told him there was no occasion for it; I could find the way on being informed. He persisted, and said he would go with me as far as one Culls, who kept a public house on the road, that I ought to have gone by. This Cull I knew to be a magistrate. I rode off, and he soon overtook me. I conceived the man had some bad design; and I knew I had some thick woods to pass through. I told him if he would pilot me to the tavern, I would treat him. We soon got into the right road; and I knew we soon had to pass another house of evil fame. When we arrived at it, he asked me to stop, for he must. I told him, no, I knew the way. He said he would soon overtake me. I rode some distance, stopt, and observed his motions. He called out a man from the house, and whispered to him. The man went in, and soon returned with a large coat, which he took, together with something which he put under the coat. I then pushed on, he overtook me, and began to converse. He asked me if I did not sometimes meet with diffi-

day twelve miles distant; and also another in that neighbourhood, at the same time. I thought it was a mistake, and whispered to Mr. Thomas, he had made a mistake. He said, he had not. I saw through his design, and meant to stick by him. I told him, I did not mean because I had got abroad, to preach without licence. He acknowledged he had been precipitate; but begged me to stay and meet the people, and pray and converse with them, if I did no more. I observed their anxiety to hear, and a considerable number gathering together, I began to pray and exhort. Their zeal to hear encouraged me to proceed.

Among them was an elderly man, who professed to be a friend, or Quaker; who tarried till the others had generally retired. He told the man of the house, he wanted converse with the speaker. As soon as found an opportunity, he thus began addressing himself to me: "I came on purpose day to hear thee preach, and believe a great deal that I heard. I was brought up a friend

and did not believe some of thy doctrines; and I want to converse with thee on the subject, if we can do it in love." I told him I was perfectly willing; and that if we did converse it should be in love; for if I felt otherwise myself, or if I saw him warm, I should quit. I desired him to mention what he had to say. He said, he understood me "to hold election, original sin," and if I rightly recollect, "regeneration by grace, and final perseverance in grace, &c." I told him, he had understood me right. I did hold them, and meant to hold them out to the people, as the doctrines of the gospel of Jesus Christ; and I thought I could prove them to him, by reason, by scripture, and by his own experience, if he had the spirit, which I supposed he professed to have. He replied: "thou hast said a great deal, and I wish thee to begin thy argument." I first tried to reason thus: "that as we saw infants, from their birth, were subjects of pain, anguish, and death, it was unreasonable to suppose a being, infinitely good, would inflict this great penalty on beings perfectly innocent, pure,

and blameless; neither was there any way to hope for the salvation of them after death, but through God's electing grace in Christ." But I need not mention the arguments I used. He stopped me by saying; there was reason in what was said, but he wished for proofs from scripture. I produced a number of passages. He then observed, there were other passages, which he thought were against me. I told him; I supposed that all the contradiction was in us, and therefore he might either reconcile them, or I would attempt to do it, which I did. He then mentioned my undertaking to do it by his own experience; which I did, and he assented. He mentioned dress, preaching for money, outward ordinances, and concluded by observing; that he had been prejudiced by education, and that he never had submitted himself before to a free inquiry; which he meant should be the case, in future.

The next day, Mr. Thomas, had a meeting, on the way to the place, where we were to meet Mr. Miller. After he had finished

preaching, the people kept their seats as they did before. An old man among them thus addressed me: "We are as sheep without a shepherd, perishing for lack of vision; and if you have a regard for our souls, do endeavour to say something to us." I spoke to them for some time. We then proceeded to meet Mr. Miller. He informed us in what state the people were. We examined them, and found that they were not a regular church. We examined those that offered, and those who gave satisfaction, we received, and constituted a new church. Out of the whole that offered, there were only three received. Some openly declared, they knew they could not give an account of experiencing a work of grace, and therefore need not offer. Others, stood ready to offer, if a church was formed. The three before-mentioned were constituted, and six more were baptized, and joined with them. After the meeting ended, a number of old members went aside, and sent for me. They expressed their deplorable state, and asked me, if I would meet with them that evening, and try to instruct them. They

were afraid the ministers blamed them. They had been misled; but it was not their fault, and they hoped I would pity them. I told them I would with all my heart; and endeavoured to remove their suspicion of the ministers. They met, and I spoke to them from these words: "*They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*" I hope I was assisted to speak to them in an impressive manner; and they to hear, at least some of them, so as to live. They afterwards professed, and became zealous members, and remained so, I believe, until their deaths.

On my return to pursue my studies, I passed through Hopewell, where was Mr. Eaton. He informed me that a report prevailed that I was preaching in Virginia; and lest it should injure my character, as going disorderly into the ministery, he advised me to stay till after the Lord's day, that he might call a church meeting for the purpose of set-

thing the matter. A meeting was called, and I was arraigned as being guilty of disorder. I wished them to exhibit the charge, and proofs. They had none, but informed me that travellers had passed through there and reported it, and they wished I would give them a relation of the matter. I told them, it was the first time I knew the accused party called as the only evidence in the cause; however, I would give them as just and impartial a relation as I could; which I did. They then asked me what I thought of my own conduct, whether I did not think I had been disorderly. I told them, I considered this question more extraordinary than the other. I had not only given evidence, at their request; but was now called on to judge in a cause, where I was the accused party. Here, I ought, in justice to Mr. Eaton, to say, though he called the meeting, he was as little active as possible. One of the elders asked me, if I proposed to persevere. I replied, it was not probable that the same occurrences would take place; if they did, I thought I should not do wrong, or even be

disorderly in God's sight. Instead of repenting, my own conscience acquitted me. I wished to return to my studies, and that it was now with them, to decide on my conduct. Mr. Eaton proposed to the church, to call me to preach before them, before I returned. And that my exercise at home might be as public as, and consonant with, that I observed abroad, I was chosen. A time was appointed, and I preached. While I was at school, I embraced all my leisure moments to write on some texts of scripture; and of what I then wrote, I now availed myself by using them. The church then ordered me to come and preach to them a month after; which command I punctually obeyed. They then proposed my attendance the next month, to which I objected, because it was some distance, consumed time, and interrupted my studies. They proposed another examination, to which they invited some neighbouring ministers, who met, examined, and made me a licenced preacher. I then intended to return and complete my education; but was prevented by frequent interruptions.

An elderly minister, eminent for his purity and usefulness, enjoined it upon me, to attend and assist him at his next communion season. This minister being much engaged in the school, frequently exchanged with the neighbouring ministers; and was the next Lord's day, to exchange with Mr. Richards, of Rahway. On Saturday afternoon, I met him on the road. He told me where he was going, and for what; but said that meeting me had altered his mind. He said, he had understood I was regularly authorised to preach; and that I must preach to his people. He told me he would keep Mr. Richards at home, and that I must promise that I would go to meeting; and if his congregation did not insist on my preaching, he would excuse me; and not otherwise. My obligations to him were too great for me to refuse; but I was exceeding averse to it. My instructor was a preacher in this place; and the ablest ministers of the Presbyterian order, usually preached to large congregations. I did not wish to undertake; but attempt it I must, and did. Some time after, attending

Mr. Carman's communion, where there was a large congregation, a great many applications to preach were soon pressed upon me. A young Baptist at Morristown gave me a call. This with many others so interrupted my studies, that I was compelled to give up a regular course of study, and turn my attention entirely to divinity.

I soon after made Morristown a temporary home. The church, or rather the members of it, were but few, and much scattered through several Presbyterian congregations; viz. in Baskinridge, Mendham, Morristown, and Pasaic. I was kept constantly employed in my attendance, on Lord's days, at those places, alternately; and once a week in preaching, where I put up, with Mr. Jones. We also held meetings at private houses, in the respective towns beforementioned. I also often visited Black-river, where there was a young and destitute church, which employed so much of my time, that my studies were much interrupted. On Lord's days, large assemblies of young people attended from the

different neighbourhoods aforesaid. They were open and familiar in their conversation: yet there were no very promising appearances of reformation.

In this state, I continued, till the next association; when an application was made from Opocken, for assistance: some difficulty subsisting between the church and their minister, which they could not settle. The church at Blue-ridge applied for a person to administer the ordinances. As no ordained minister could be found, that could go, I was urged to accept the ordination, and undertake the journey. I pleaded my youth and inexperience; but the messengers from those churches expressed their wishes that I should be sent. I objected in vain, and was prevailed on to accept ordination, and to undertake the journey. I tarried there much longer than I meant to have done, when I set out; having an intention of being married on my return home. When I arrived at Opocken, the Lord opened the way, and the difficulty appeared amicably adjusted to mutual satisfac-

tion, and the wound healed. I then went to Kotockton, and preached; and appointed a meeting, the next Lord's day, at Mr. John Cozzin's: the Lord's day following, I was appointed to administer the Lord's supper to them.

On the Saturday preceding, Mr. Thomas baptized the wife of one John Hail, who was a vain man, and brought up a Quaker.—Hail was so much disgusted, that he determined to sell all he possessed, and quit her entirely. While settling his affairs, the thought struck him, what should be done with his children. He observed that his wife's economy in the house, was as good as before; her tenderness and attention to the family remained the same. He told her, if she would promise not to go there to meeting any more, he would try to live with her. She informed him that any thing she could do in conscience, she would; but could not make that promise. Mrs. Hail had taken into her family a young woman, who was on the point of being married. Hail was indu-

ced to come to meeting, to get me to publish and marry them. I told him, I could publish them and give a certificate, if he would come on the Saturday I was to be there; and then I could determine, whether I could go to his house, to marry them. This brought him again; and to induce me to go, he plead the destitute state of his neighbourhood with regard to preaching; and wished me to preach on Monday. I about this time understood something of what I have before related, but he informed me more fully afterwards. I told him, if he would go home and warn the people, and come the next day and conduct me to his house, I would go and marry the couple, and would endeavour to preach. He came, and I accordingly went. I took this opportunity of conversing plainly with him upon the necessity of the new-birth. He became strongly convicted, which, I trust, ended in his soul's conversion.*

I then proceeded to comply with a pressing request from one Mr. Numan, which he left

* I returned the next Spring, and baptised him.

with some acquaintance of his at Opocken. This determined me to visit the Jersey settlement in North-Carolina; and by taking the road above the mountain, I should go near Mr. Numan's. On my way; I preached and meant to have arrived there on Saturday. I arrived at the first fork of Shenandoah. I desired to stay at a house on the bank, as I was a stranger, and did not know where to ford. The master of the house told me, I could not stay, as there had been a great freshet, which almost ruined him. I, however, informed him of my ignorance of the place, and the situation I was in; and he finally consented to my stay, provided me with a pilot, and put me in the route to Numan's. This man sent and gathered the people together, and I preached to them. I continued preaching, with intermissions, for several days; and the congregations continued to increase. The people appeared to have a conviction, which, at least, produced a change in their lives.

I proceeded on my way to Carolina. I found a family from Jersey. The father of the family was dead, and the widow and her sons urged me to preach; as there had been no preaching, near them, since they had lived there; which was a number of years. I consented. The house, where I preached, was some miles from the widow's, on my road to Carolina, as being more central, to the thin and scattering inhabitants. Among my hearers, there was a young married couple, neither of whom had ever heard a sermon before. I concluded to tarry here a little while, and converse freely with those present, about their soul's eternal welfare.

While conversing, I heard one man say to another: "this man talks like the Jones'." This led me to enquire, who these Jones' were; and where they lived. They appeared surprised at this. I told them, to speak freely; I should take no manner of exceptions at their answer. They then replied, that they were distracted; did nothing but pray, and talk about Jesus Christ; and that they lived

between twenty and thirty miles distant, on my route. I determined to make it my next day's ride and see *my own likeness*. I arrived at the house a little before night, and found the old man lying before the fire, groaning with rheumatic pain. I asked him what was the matter. He told me, he could neither walk, or set up. I told him, if he was a christian, he must be sensible it would work for his everlasting good; as all things did. He said, he believed it. I asked him, if I could be accomodated with a lodging. He answered me in the affirmative. I soon began the conversation upon religion, conviction, and conversion, and the alteration they made in our tempers and dispositions. He asked me, if I ever knew any that were so. I mentioned several revivals of religion, and experiences that I had heard related. He informed me, he did not know of any, and began to relate his own story. "Some months past," said he, "I observed that my son, (who was about twenty-two years of age,) appeared very melancholy and reserved. One day, myself and wife had been quar-

reling, I observed my son to sigh loud, and go out of doors. I immediately supposed, that our disagreement made my son so dejected. I inquired of him the reason. He said, it struck him to the heart. I was much distressed in the reflection, that we could not live in a manner, that would make our children happy. One day, I heard some one crying out of doors, and ran, fearful that somebody was hurt; but when I got to where the noise came from, I discovered my son, on his knees, crying to God for mercy, acknowledging himself a sinner, and begging of God for forgiveness, if it were possible. He thanked God, that Christ was sent to save sinners, and for their salvation through him. I was astonished, and remained silent, till my son perceiving me, came and clasped me round the neck, and said; he thought, just before, he was going to hell, under the wrath of God; but that he then saw the Saviour, and that he might be saved. This conversation wrought upon my feelings so much, that I attempted to pray; but I soon discovered that my prayers were

sinful. I, however, soon had my eyes open to see my own wickedness, and the depravity of my heart. Things went on so, for some time, till, I hope, the Lord made all my family sensible of their perilous situation; and I trust now, they have all found Christ, to be their only hope of salvation."

It being now, late in the evening, the two eldest sons (who had been a husking) returned. I was silent, that I might hear them converse; and soon found why they were deemed distracted, by the gay and thoughtless. They began to tell how thoughtless the people were;—that they began singing of songs, upon which, they themselves went to singing of hymns. Their father stopped them, and remarked, that they had taken no notice of me. He then informed them, that I knew all about those things, and had seen a great many, who had been brought to the knowledge of the truth. This gave me an opportunity of conversing with the young men; which gave me much pleasure. I inquired, how they knew when they were

right; to which they answered; they took their Bible for their guide. I commended this, as being the sure way. It being then late, the old gentleman asked me to pray; which I did, and I hope to their edification. I started, early in the morning, on my journey, although I was much importuned to tarry, till they could collect the scattering inhabitants, that I might preach to them. There was a young man with me, who was anxious to go; which prevented my complying with their urgent request.

We arrived at a house just at dusk, the master of which, gave us liberty to tarry. After we had conveyed our things into the house, he asked me if I was a trader; which I answered in the affirmative. He asked me if I found it to answer; to which I answered, not so well as I could wish. He replied: "probably the goods did not suit." I told him, no one had complained of that. He said, I held them too high. I answered, any one might have them below their own price. He said he would trade on these terms; which

I said, I would cheerfully comply with. I then asked him, if gold tried in the fire, yea, that which was better than the finest gold, wine and milk, durable riches and righteousnes, "without money and without price," would not suit him. O! said he, I believe you are a minister. I told him, I was, and had a right to proclaim free grace wherever I went. This laid a foundation for the evening's conversation; and I must acknowledge his kindness, though he was not very desirous of *trading*, after he discovered, who I was.

We proceeded towards Carolina, till we came to a place, where I found a family of kind Presbyterians, of whom I had some knowledge; and where there were a number of that denomination, but were destitute of a preacher. I stopped here, and preached; and then set forward for Tising Creek, about forty miles distant. Here was a branch of a Baptist church, of the free-will principles. My companion, who lived here, had often mentioned them in our journey, and wished me to stop. He set forward before me, that

he might appoint a meeting against I arrived. When I arrived, I went to Mr. Shearman's, where there was a meeting. A great number of people attended, and seemed to be much engaged; and, I trust, the convictions of some, ended in hopeful conversion.

I arrived at Tar-river, and began to preach; and, to all appearances, there were many awakened to a sense of their situation; and there appeared a general concern for their souls' eternal welfare. I preached every day, for a week; and frequently conversed till late at night, with souls under concern. From here, I went on to the Yadkin, where I spent same time, and preached often, with some appearance of success.

From here, I went to Charleston, (South-Carolina.) I, however, stopped at Rocky-river, where there was a large settlement, chiefly Presbyterians. I saw such hopeful appearances of a blessing attending the word, that I was induced to tarry a number of days, and preach. I had high waters to pass in

my journey, and the people made me promise, if I found any difficulty, that I would return and preach; which was the case. The Lord, however, opened the way for me to proceed, in a few days, and I reached Ashby-river, on Saturday afternoon. Mr. Stephens, lived here, and when I arrived, he and his wife, with some Charleston ladies, had walked to the meeting-house. When they returned, they found me there. My coat, which had grown thread-bare almost, by my long journey, made me look rather outlandish; and I saw it created a great deal of suspicion in Mr. Stephens, who closely examined me, but finally treated me very brotherly, and made me very welcome. The next day he insisted on my preaching for him. His congregation, of white people, was small; but the blacks were very numerous. To this latter class, he had paid much attention, and was very useful to them. After service was over, he told me, I made a very good negro preacher. When I came out of the house, the negroes stood in two rows, and as I passed, they pronounced many bles-

sings on me, for taking so much care of their souls. This humbled me before God, and I then thought, I would, for the future, take more pains with souls, and especially with negroes; and I now wish I had more strictly adhered to my determination.

The next day, accompanied by Mr. Stephens, and the ladies from town, one of whom was the wife of Doctor Brisband, I went to Charleston. Mrs. Brisband took me to her house, and she and the Doctor insisted, that while I then staid in town, and at all future times, I should stay with them.

Mr. Hart, spread word among the people, that I was to preach. I went, with my tattered garb on; and when I rose to speak, the sight of so numerous and brilliant an audience, (among whom were twelve ministers, and one of whom was Mr. Whitefield,) for a moment, brought the fear of man on me; but, blessed be the Lord, I was soon relieved from this embarrassment: the thought passed my mind, I had none to fear, and obey, but the Lord.

I visited the Orphans'-house, the regulations of which, together with the religious affability of the family, and their attention to the orphans, gave me the greatest satisfaction. I preached in the hall; the orphans were seated in rows before me, the smallest, on the foremost seats. The usher directed me to put out the line, and they would sing. I did so, and they all rose up; one of the little ones began the tune, and the rest of them joining, seemed a literal accomplishment of Christ's words: "*Out of the mouths of babes, he shall perfect praise.*" In my return back, I had to pass a little island, where, I understood, there had never been but two sermons preached. I stopped here, and the people soon collecting together, I preached to them from these words: "*Behold the third time I am ready to come to you, and will not be burthensome to you.*"

I preached at Charleston, and Ashby-river, several times. At the latter place, I preached, one evening, at the house of a Mr. Bulling; where there was a large congregation of

negroes. Their attention, encouraged me to ask them many questions, concerning their souls; and their answers, fully convinced me they had been touched by the spirit of the Lord. I then proceeded on my way homewards, by the way of Black-river; and preached at Mr. Scriven's. In my way to Mars-bluff, on the Pedee, I lodged at the ferry-man's house. He observed, that he believed I was a minister, and wished me to tell him, of the best and shortest way to heaven. I told him that Christ was the best way; and that he must become experimentally acquainted with him, and believe in him, which was the hope of glory.—That after he had obtained this, the shortest way, that I knew, would be to place himself in the front of some army, in an engagement.

I preached, on Lord's day, at Mars-bluff; where the people attended from a considerable distance. From here, I set off again, on my journey. I was told there was a route to Tar-river, which would shorten the distance, near fifty miles; and a person offered to ac-

company me ten miles, provided I would stop at a place, on the banks of Cape-Fear. told him, I could not stop, for I had made an appointment at Fish-creek, and it was necessary for me to proceed, in order to fulfil it. When I arrived at the last place, I meant to have started early in the morning, to avoid the importunities of the people. I was obliged, however, to tarry some time; for, in the morning, I could not find my horse, and was fully convinced, he was put out of the way on purpose. After hunting for him several days, in vain, I was obliged to get another. I, however, tarried here some time and preached, and I trust to the eternal welfare of many souls. I have often thought, what a blessing, was in my disappointment, and how anxious I then was, to avoid that opportunity, of being instrumental in the conversion of the people. I thought it a heaven upon earth; and the remembrance of it, even at this day, produces a strong wish to see one more such time, before I die. The

people presented me a horse, which they purchased of Mr. Fuller, their former minister.

Another circumstance of a singular nature, which took place here, I cannot pass over in silence. A man in the neighbourhood of this place, who had formerly been a preacher, but latterly had openly professed Deism, came to hear the last sermon that I preached. I think I spoke from these words: "*Acquaint now, thyself with him, and be at peace; and thereby good shall come unto you.*" As he had been pointed out to me, I watched him closely, and could not but observe the contempt he discovered at the beginning of service; but before it ended, the tears rolled down his cheeks, and when I had finished, he came to me, and urged me to stay and preach again. I replied, I had staid so long, that all those, who had any regard for God, and his word, had improved the opportunities of coming to hear me, and those that cared not for their own souls had rejected these opportunities. After standing a moment, he

asked me, where I expected to make the next stop. I told him, about seventy miles off, at Fish-creek, in North-Carolina. He offered to bear me company. I told him, I had company. At this reply, I observed his countenance to change; and I felt hurt, at the answer I had given him: I turned to him, and told him, that if he wished to converse with me about his soul, I should be glad of his company. He said, that was his wish. The next day we started, and on the road, he convinced me of that, which, before, I did not, and probably, now, should not believe,—that there might be an Atheist in *principle*. That there were many in *practice*, was very evident. He told me, that doubts arose in his mind respecting the divinity of Christ, the Bible, heaven, and a hell, till those doubts became very strong; when he connected himself with a set of Deists. He afterwards joined the Atheists, who furnished him with books and arguments which established him in his infidelity, in which he had remained till yesterday; but under that sermon, he had such impressions that nothing, but the operation of the divine

spirit could have made. He said, he did not then doubt the existence of a God, but believed his word. He said, his wish was to hear those arguments answered, which the Atheists advanced, that he might be enabled to resist future attacks. I must confess, some of his arguments, gave me a little trouble to answer, either to his or my own satisfaction.

That evening, we reached Tar-river, where I was happy to find, that the impressions which where on the minds of many, when I was there before, still continued.

Report had gone forth, that some of the principal men in the county, had agreed, that if I came within their reach, they would apprehend me as a spy; for, by my name, I was a Frenchman. This was during the French war. Some of these people, lived on the road that we must travel. My friends persuaded me not to go; but I told them, as God had so far conducted me on my journey, and I should endeavour to accomplish it. I told them, if any of them were afraid of the consequences,

as it respected themselves, I would excuse them from bearing me company. We had to go forty miles, the county town was about half way. When we got near the place, some advised me to go through, as secretly as possible; I told them, I meant to refresh myself in the place. We stopped at the most public house, and got refreshment. I asked the landlord, if he thought the people would come out to hear a sermon on a week day. He told me, he thought they would; but observed, that the next Monday, there was to be a general muster for the county. I knew, the colonel of the Regiment was one of those, that threatened me. I told the landlord, I should esteem it as a favour, if he would be at the trouble to speak to the colonel, and inform him of my name, and that I was the man that was at Tar-river the last fall, and tell him, that I would be there on Monday at ten o'clock, and, if he thought proper, would preach a short sermon, before military duty commenced; as I understood that was not till twelve. The landlord promised to do it. I preached the next day to the people at

the meeting-house; and, both day and night, during the time I staid, at private houses. On Monday, I had twenty miles to ride to the muster; and by ten o'clock, there was a numerous croud of men and women:—they had erected a stage in the woods for me, and I preached from Paul's christian armour. They all paid the most profound attention, except one man, who behaved amiss. I spoke and told him, I was ashamed to see a soldier so awkward in duty, and wondered his officer could bear with him. The Colonel, (as I afterwards understood,) brought him to order. After service, I desired a person to inform the commander that I wanted to speak with him. He immediately came, and I told him, that although I professed loyalty to King George, and did not wish to infringe upon the laudable design of the day,—yet, I thought the King of kings, ought to be served first; and I presumed, what I had said, did not tend to make them worse soldiers; but better christians. He complaisantly, thanked me, and said, if I could wait, he would make the exercise as

short as possible, and give an opportunity for another sermon, for which he should be much obliged to me. I told him, I had an appointment, some miles off to preach the next day. Thus ended my chastisement, and the fears of my friends.

We went that night, to Tar-river, and, the next day, twenty miles farther, where I made an appointment to preach. From hence, I returned by the way of Kotockton, or Blue-ride, where the inhabitants are scattered. On my road, I observed a thunder-storm arising, and rode speedily for the first house. When I arrived, the man came running into the house, and seeing me, appeared much alarmed: there being at that time, great demands for men and horses for Braddock's army. He said to me: "*Sir, are you a press-master.*" I told him, I was. "But," said he, "you do not take married men." I told him, surely I did; and that the master, I wished him to serve, was good, his character unimpeachable, the wages great, and that it would be for the benefit of his

wife and children, if he enlisted. He made many excuses, but I endeavoured to answer them, and begged him to turn out a volunteer in the service of Christ. This calmed his fears; and I left him, and proceeded on my journey to Kotockton, where I spent some time, and baptised Mr. Hail.

I now set off for New-Jersey, and preached on my way, and soon arrived at Morristown. I had a number of youth among my congregation, in this place; and I used, frequently, to address them, both in public and private, on the vanity of their frolics; but could not make any impression on them. In the application of one of my sermons, in addressing the youth, I told them, they had treated me with politeness in many respects, but they had never given me an invitation to any of their meetings; and, as I was a single person, I thought myself entitled to the compliment. This was soon spread abroad, some blamed, and some commended what I had said. An old Presbyterian deacon, (who lived near me, and had a number of young

persons in his family,) came to me, and encouraged me to visit their meetings, saying, he would bear me company. Some time after, hearing they had a frolic some ways off, I called on the deacon, and we set off to visit the young people; but they hearing of our coming, had dispersed before we arrived. Soon after this, they had another meeting, and sent me a polite invitation to attend. The first step, after receiving their invitation, was to go to the house where they were to meet, and to desire leave of the master and mistress of it, to act with freedom there that evening, (provided I acted in character,) without their interference. This request, the old people readily complied with. I then went to Esquire Cobel, and desired him to accompany me, which he did. A young man desired us to walk into the house, which we did; and after waiting some time, expecting the company, I inquired and found they had given us the slip, and had gone about three miles off, where they had frequently met before. Here they began their frolic, but the landlord told them, that they

had appointed that evening to meet at Mr. Wade's, and had given Mr. Gano an invitation, to meet with them. He said, they had behaved in an impolite manner, and that he should therefore absolutely refuse their enjoying themselves there that night.—This so exasperated them, that, being determined to have their frolic out, they proceeded about three miles farther, where they met with the same reception. This exasperated them still more, and they returned to Mr. Wades, determined to finish their frolic. But in this they were also disappointed, for Mr. Wade told them, that in consequence of their treatment to Mr. Gano, the Squire had forbid his suffering the like there again, under the penalty of the law. This ended the frolic, and, during the time I lived there, I never heard of another.

I went to Connecticut-farms, to John Stites's, Esq. who was the Mayor of the Burrough of Elizabeth-Town; and having formed a matrimonial engagement with his daughter Sarah, previous to my journey, we

were married; and, by the assistance of my father-in-law, I purchased a small farm, near Morristown, and in the neighbourhood of the then infant Baptist church, where I had formerly preached. We soon took possession of our farm. My labour, as a preacher, increased; for besides my stated services in the church, there was a destitute church at Black-river, in the State of New-Jersey, which depended on me to administer the ordinances; and although the church was small, the members were scattered in different townships;—some in Baskinridge, Morristown, Mendham, &c. &c. who applied for lectures in each place; and the appearances of success were such, as induced me to repeat my visits as often as possible, and almost beyond what my health would admit of. At one of these places, there was a happy instance of a promising youth, (by name Hezekiah Smith,) who professed to be converted, and joined the church, who appeared to have an inclination for education, to which his parents objected. His eldest brother, joined me in soliciting his father, who finally con-

sented to his receiving an education. He went through a collegiate education at Prince-Town College, and came out a zealous preacher, and to appearances, a useful one. The church at Morristown gradually grew, and the congregation gradually increased.

Repeated solicitations came from South-Carolina, for a minister to travel among them, and, as I had been there before, and had some acquaintance, I was induced to engage in a second journey. I therefore set out, and, when I arrived at the Yadkin, in North-Carolina, I was strongly solicited to move among them. They sent two messengers to my church, to give me up. I requested them to let the matter rest, till my return from South-Carolina, to which they consented. Upon my arrival in South-Carolina, I was happy in the appearances of religion in many places. After staying about eight months, I set off for home, and was much rejoiced, upon my return, that God had blessed us with a son, during my absence, whom we called John. The next Lord's-day after my arrival, I called a church-

meeting, to give the church at Yadkin, an opportunity to present their message; which they did, and used all their influence with the church to no apparent success. I then dismissed the messengers, and told them, I would not leave the church without their consent; but if, at any time, they should consent, I would write to them. The members of the church having conversed upon the matter, at our next church-meeting, addressed me in the following manner: "We gave the messengers no manner of encouragement, supposing that would prevent your coolly deliberating upon their necessity and ours. But we deem you the best judge, and are willing to leave the matter with God, and your own conscience. If you think it your duty to leave us, we cannot insist upon your stay." My reply was, that as they had left the matter to me, it appeared to be my duty to go to that people, who were entirely destitute, and that it was not for want of attachment to them. They accordingly agreed to dismiss me. I made preparations for removal, disposed of

my property, and wrote to the church in North-Carolina.

I at length took leave of the church and my friends, and started on a long, expensive, and tedious journey; and, through the goodness of God, arrived there in about five weeks, after travelling about eight hundred miles. We met with a favourable reception from the people, and Colonel G. Smith, received us in his house, where we continued, until I built a house.

The people met, and determined on building a meeting-house, which was completed in a few months. As there was no other place of worship near, and there was a great collection of inhabitants of different denominations, they all attended, and it became generally united. In order that all might be concerned, upon necessary occasions, we appointed a board of trustees, some of each denomination. They continued to be united, while I remained there, which was about two years and a half. Before I left the place,

a Baptist church was constituted, and many additions made to it. During my residence in this place, we were blest with another son, who was born November 11th, 1758, and whom we called Daniel. A circumstance occurred at Pedee, an hundred and ten miles off, which I will mention, as it in some measure respects myself. The minister of the church was displaced for the crime of intoxication. After a little time, he gave up drinking, and justified the church in their procedure, and was restored to his standing in the church. He requested me to supply them four times a year, which I did, and felt happy that my labours were, or apppeared to be, blest among them. At one of these quarterly visits, a gentleman who lived sixteen miles off, and who professed to be a Deist, attended, and I happened to take a text applicable, viz. "*Acquaint now thyself with him, and be at peace, thereby good shall come unto thee.*" He appeared extremely affected, and after sermon solicited me to go home with him, and preach, which I did. I appointed the next day to preach again, and had a large

audience. I saw this man, some time after, and he told me of his prospects of happiness and of futurity. I also received an invitation to preach to a church of old standing, which was established upon the free-will principle. They professed that they were much enlightened under my ministry, and to have their principles greatly renewed. There appeared to be a general stir of religion among them; and although it is now forty years since, I saw a man and his wife about four years ago, who professed to have been awakened at that time.

The reason of my leaving this place, was, the war with the Cherokee Indians. I had a Captain's commission from the Governor; but there being no immediate call for my services, and my family being much exposed, I concluded it was expedient to move back to New-Jersey, I therefore resigned my commission, and left this place, and under the protection of a kind providence, arrived safely at my father-in-law's, at Elizabeth-Town,

with my wife and two children, after being absent two years.

During my residence in North-Carolina, Mr. Jenkins Jones, pastor of the Baptist church in Philadelphia, died; and the church being destitute of a pastor, had sent a call to England, for one. It was represented, that they had been so particular in the requisite qualifications for a minister, that it had given offence to the preachers; so that they were entirely destitute. They made application to me, to visit them; and also to Mr. Miller, of Scotch Plains, who had been a successful minister in New-York, and had baptised sundry persons there. I visited New-York and Philadelphia, alternately. I at length came to the conclusion, that I would supply both places, two Sabbath's at each place. The church at Philadelphia, invited me, to bring my family, and tarry with them, till they received an answer from England. I answered them, that I would not come on such terms; but if they would affix a certain time for my stay, I would accept of their in-

vitation. To this proposal they acceded, and I went to Philadelphia. While there, Mrs. Gano had a daughter, born December 23d, 1760, whom we called Peggy. During my stay there, which was through the winter, the church appeared in a flourishing state, and several additions were made to it.

In the spring, the church at New-York, knowing my term of engagement was nearly up, sent a call to me, to remove there. I answered, that I would go for one year, but that I would take three months of that time to visit North-Carolina; to which they agreed. I accordingly removed. They had finished a meeting-house, and had began a parsonage-house; and they seemed disposed to do any thing, to render me happy. Their church, which at first consisted of only twenty-six members, were speedily increased; and a hopeful work began. At every church-meeting there was a number who offered themselves. My usual services, on Lord's days, were, preaching three times; and I gave a lecture weekly. The church being too small

to accommodate the people who attended, an addition was made to it. The church, at this time, had increased to two hundred in number.

About the time I left Philadelphia, Providence blessed that church, by sending a young and respectable preacher, Samuel Stillman, from South-Carolina, among them. He possessed popular talents as a speaker. He continued with them, till the arrival of Morgan Edwards, the minister from England. Mr. Stillman went to Boston, where he now continues, pastor of the first Baptist church in that place. I remained in the city of New-York, (where we had another son December 25th, 1762, whom we named Stephen,) until the introduction of the British war. During my residence in this place, the church were in love and harmony, except a few difficulties that took place, by the arrival of two or three preachers from England. One of them was John Murray, who advanced the doctrine of universal salvation, and who, for a little time, drew a few from my

church, as well as from others. Another was one Dawson, who ingratiated himself into the favour of some of my church; but, understanding his character did not stand fair in the place from whence he came, I discountenanced any marks of respect which my people wished to shew him. This dissatisfied several, but the body of the church coincided with me. This occasioned us much difficulty, though it did not amount to a division in the church, which was, what Dawson was desirous of promoting; and which he did effect in other churches where he was countenanced, viz. Stratfield, in Connecticut, and one in Newport, (Rhode-Island,) and some others. The third, was one John Allen, or *Junius* Junior, as he professed to be. We had more difficulty in the church, on this man's account, than with both the others. His invectives were levelled against me, and I, in return, obtained from England, an account of the man and his character at home, which satisfied my people that he did not possess much merit. Finding himself neglected and despised

he removed eastward. Soon after, a great difficulty arose in the church respecting the singing of psalms. Although the cause was trivial, the consequence was a separation of the church, or, in other words, the second church was constituted out of it. From these two churches others were constituted;—One upon Staten-Island;—one at Stamford, (Connecticut,)—one in King-street; and another, at Peeks-Kill.

From the constitution of the church, until its separation, it pleased God to renovate the hearts of many; and many were called to exercise their gifts in the ministry. One of these was Mr. Isaac Skillman, a graduate of Prince-Town College. At the time he joined the church, he taught a latin school in the city of New-York. He afterwards, accepted a call from the second Baptist church in Boston, where he lived a few years. He was solicited to remove to Kentucky, and take charge of a seminary of learning at Lexington in that state; but was diverted from it, by a call from a church in New-Jersey,

which he accepted, and in which he now continues. About the same time, Mr. Ebenezer Frances, of Stamford in Connecticut, one of the members we dismissed from our church, to constitute the church in Stamford, was called by them to the ministry; and still continues in it, with reputation, for ought I know to the contrary. Stephen Gano, now a minister at Providence, in the state of Rhode-Island, was called from our church to preach. Another was, Mr. Thomas Ustick, now a minister in Philadelphia. He was baptised, and joined our church when he was about fourteen years of age. He was a promising youth, and had a great desire for an education; which induced us, to encourage him to go to Rhode-Island College, in Providence, where he completed his education, under the care of President Manning. After his return, the church, finding he had a desire for the ministry, put him on trial, and licenced him to preach; which he did in different places, in New-England, before he was called to the place, where he now is.

While in this place, we had another daughter, who was born February 4th, 1764, and whom we called Sarah. The year after, our eldest son, John Stites Gano, who was on a visit to his grand-parents, met with a fall, which put a period to his existence, after languishing a few days. He professed a hope of eternal life, through the mediation of Jesus Christ. On the 14th day of July, 1766, we had another son, who bore the name of John Stites Gano, after my eldest. On the 15th of August, 1768, we had another daughter, who died in the third year of her age. We had another son, whom we called Isaac Eaton Gano, in the year 1770; and at the commencement of the war, just before we left New-York, we had another son, whom we called Richard Montgomery Gano.

The war now coming on, obliged the church to separate, and many removed from the city, in almost every direction, through the union. I was invited by Mr. Peter Brown, of Horseneck, in the edge of Con-

necticut, to remove my family to his house, as he understood I was determined to remain in the city, till the enemy entered it: the British fleet were in the Narrows, and part of their troops were landing on Long and Staten-Islands.

I was invited to become Chaplain of the regiment, belonging to Colonel Charles Webb, of Stamford, and Lieutenant Colonel Hall. This I declined. They then proposed to me, to come to their regiment, which lay a little distance from the city, and preach to them one sermon on Lord's-day, and attend them every morning. To this I acceded.

The enemy's shipping, took possession both of the North and East-rivers, and clearly evinced their determination of landing their troops. This left me no possible opportunity, of getting my household furniture; I was obliged therefore, to retire, precipitately, to our camp. The next day, after a little skirmishing, the British took possession of the city, and our army was driven to Hærlem

heights.—From thence, after a few more skirmishes, we had to retreat to Kings-bridge, in West-Chester, leaving in Fort-Washington, a garrison of about fifteen hundred men, all of whom, a little after, fell a sacrifice to the British. From King's-bridge, we retreated to White-plains, where General Washington had the greater part of his army, excepting those that were employed in Pennsylvania. On the heights of White-plains, Oct. 28 1776 we had a warm, though partial battle; for not a third of our army, or probably of theirs, was brought to action. My station, in time of action, I knew to be among the surgeons; but in this battle, I, somehow, got in the front of the regiment; yet I durst not quit my place, for fear of damping the spirits of the soldiers, or of bringing on me an imputation of cowardice. Rather than do either, I chose to risk my fate. This circumstance, gave an opportunity to the young officers of talking; and I believe it had a good effect upon some of them. From this place, we withdrew, in a few days, to North-Castle, and encamped not far from the Presbyterian meeting house,

which was made a hospital for the sick and wounded. I obtained a furlough, to visit my family, for a few days; and upon my return, found all the army gone from the place, except one poor soldier, whom I found at the hospital, with a bottle of water at his side.

The British, had passed through New-Jersey, towards Philadelphia; and had garrisoned a body of men at Brunswick, Prince-Town, and Trenton; where they had quartered the chief part of their Hessian troops. General Washington, had passed over the Delaware with a part of his army, and encamped in Newton, in Pennsylvania; and had ordered the remainder, which I belonged to, and which General Lee commanded, to come after him. We marched through Morristown, and Baskinridge, in New-Jersey, where General Lee was taken, in the night, in the outskirts of our army. The command then devolved on General Glover, who led us through Aimwell, over the Delaware, to General Washington's army.

Our troops, principally consisted of men, enlisted for the year, and the militia. General Washington gave orders for his army to march, in the evening, across the Delaware, to Trenton, and attack the Hessians. In this attack, eleven hundred Hessians were taken prisoners. The time, for which our troops engaged, being out, General Washington, visited the various regiments, and requested them to serve six weeks longer. In that time, he said, he expected a reinforcement, with an army, raised either for three years, or during the war. Our affairs were principally conducted by State-Congresses. The British, hearing of our army being at Trenton, marched their troops after us; and the two armies met at Prince-Town, where a skirmish took place, and the British retreated to Brunswick. Here General Washington, with a handful of men, kept the British in close quarters, for the remainder of the year.

Six weeks being now expired, and we about to return home, the colonel and officers of the regiment requested to know, if I would

join them provided they should raise another body of men. I answered them in the affirmative; but on my return home, I found a letter from Colonel Dubosque, who was stationed at Fort-Montgomery, on the bank of North-river, opposite Fish-Kill. On the receipt of this letter, I set off to the colonel's regiment, to refuse the invitation, therein contained. On my arrival there, I found General James Clinton, in company with the Colonel, both of whom, urged me to accept the office of Chaplain, in so forcible a manner, that I finally consented. I repaired to the fort, where I remained, till the British took it from us, by storm.

The North-river, was a great object, both to the Americans, and the enemy. For while we had the command of it, the eastern and southern states, could operate to great advantage; but if the enemy could controul it, it would involve us in great difficulties and embarrassments. They were therefore anxious to have their army come from Canada, to Albany, and their navy, to take possession of

North-river, and thereby form a junction with each other. Their navy, sailed up the river, and landed their soldiers, amounting to about five thousand men. We had, both in Fort-Montgomery, and Fort-Clinton, but about seven hundred men. We had been taught to believe, that we should be reinforced, in time of danger, from the neighbouring militia; but they were, at this time, very inactive. We heard of the approach of the enemy, and that they were about a mile and a half from Fort-Clinton. That fort sent out a small detachment, which was immediately driven back. The British army surrounded both our forts, and commenced an universal firing. I was walking on the breast-work, viewing their approach, but was obliged to quit this station, as the musquet balls frequently passed me. I observed the enemy, marching up a little hollow, that they might be secured from our firing, till they came within eighty yards of us. Our breast-work, immediately before them, was not more than waist-band-high, and we had but a few men. The enemy, kept up a heavy firing, till our

men, gave them a well directed fire, which affected them very sensibly. Just at this time, we had a reinforcement from a redoubt, next to us, which obliged the enemy to withdraw. I walked to an eminence, where I had a good prospect, and saw the enemy advancing towards our gate. This gate, faced Fort-Clinton, and Captain Moody, who commanded a piece of artillery at that fort, seeing our desperate situation, gave the enemy a charge of grape-shot, which threw them into great confusion. Moody repeated his charge, which entirely dispersed them for that time.

About sun-set, the enemy sent a couple of flags, into each of our forts, demanding an immediate surrender, or we should all be put to the sword. General George Clinton, who commanded in Fort-Montgomery, returned for answer, that the latter was preferrable to the former, and that he should not surrender the fort. General James Clinton, who commanded in Fort-Clinton, answered the demand in the same manner. A few

minutes after the flags had returned, the enemy commenced a very heavy firing, which was answered by our army. The dusk of the evening, together with the smoke, and the rushing in of the enemy, made it impossible for us to distinguish friend, from foe. This confusion, gave us an opportunity of escaping, through the enemy, over the breast-work. Many escaped to the water's side, and got on board a scow, and pushed off. Before she had got twice her length, we grappled one of our row-gallies, into which we all got, and crossed the river. We arrived safe at New-Windsor, where in a few days after, we were joined by some more of our army, who had escaped from the forts. By our returns, we had lost, killed and taken prisoners, about three hundred men. The enemy, as we afterwards understood, had one thousand or eleven hundred killed, among whom were eighteen Captains, and one or two field officers, besides a great number of wounded.

When we arrived at New-Windsor, I obtained a furlough, to visit my family, who then

lived at New-Fairfield, where was born, my daughter Susannah, on the 8th of November, 1777, and from whence, after tarrying a few days, I departed for the army.

The command of the North-river, as I before said, was a great object with the Americans, as well as the enemy. The British, therefore, made every exertion to unite their northern and southern armies. A spy was dispatched from Sir Henry Clinton, to obtain information of our situation. But providentially for us, the spy was apprehended, and the enemy's scheme frustrated. Their northern army, was captured at Bennington, on their way to Albany, principally, by the New-England militia, under the command of General Gates. I obtained another furlough to visit my family, but as our army was encamped near a meeting-house, I was ordered to visit them, and preach. My family removed to New-Milford, where I often preached, when on a visit to them.

At the opening of the next campaign, General Clinton's brigade, consisted, of two regiments from New-York, one from New-England, and one from New-Jersey, neither of which had a Chaplain. I was, therefore, constituted Chaplain to the brigade, by General Clinton, and, soon after, commissioned as such, by Congress. During this campaign, the principal operations of the enemy, were in Pennsylvania and New-England. In the latter, they burnt part of Old Stratfield, and attacked Danbury, where they were so warmly repulsed, that with difficulty they escaped.—At the close of the campaign, General Clinton's brigade was ordered to take winter-quarters in Albany. While we remained there, a message came from our troops, which lay at Canajoharie, to General Clinton, requesting, to let me go and spend a little time with them. To this the General consented, and I went. When I got there, they asked me to preach; and wished I would dwell a little more on politics than I commonly did. In one of my discourses, I took the words of Moses to his father-in-law;

"Come, go thou with us, and we will do thee good; for he that seeketh my life, seeketh thy life, but with us thou shalt be in safeguard."

About this time, the western expedition was meditated, to be conducted by General Sullivan. General Maxfield, of New-Jersey, was to go up the Susquehanna, and form a junction with General Clinton. General Banis's brigade, from New-England, to go to Otsego, at the head of the Susquehanna, and wait for orders, to come down the river, with flat-bottomed boats, which were for the conveyance of the troops and provisions. Accordingly, one hundred and eight boats were provided, and went up the North and Mohawk-rivers, to Canajoharie. From thence, they were carried through woods and swamps, sixteen miles, to Otsego, which forms the Susquehanna. While some of the army were cutting and preparing the road for the conveyance of the boats, the General sent others, to dam the out-let, which was so effectually done, that the whole lake was raised three or four feet. We encamped at

Otsego, for five or six weeks, previous to our receiving orders for marching. We lay here on the fourth of July, and the officers insisted on my preaching, which I did from these words: "*This day shall be a memorial unto you throughout your generations.*" On this occasion, the soldiery behaved with the most decency that I ever knew them to, during the war. Some of them usually absented themselves from worship on Lord's-day, and the only punishment they were subjected to, was the digging up of stumps, which, in some instances, had a good effect.

Our troops, both officers and privates, grew extremely impatient of remaining so inactive, fearing the campaign would fall through. The General informed me, that he had received orders to move, and that he should do it on the next Monday. He requested me not to mention it, till after service the next day, which was Sunday. I preached to them from these words: "*Being ready to depart on the morrow.*" As soon as service was closed, the General rose up, and

ordered each Captain to appoint a certain number of men out of his company, to draw the boats from the lake, and string them along the Susquehanna, below the dam, and load them, that they might be ready to depart the next morning. Notwithstanding, the dam had been opened several hours, yet the swell it had occasioned in the river, served to carry the boats over the shoals and flatts, which would have been impossible otherwise. It was at that time very dry; it was therefore, matter of astonishment to the inhabitants, down the river, for above an hundred miles, what could have occasioned such a freshet in the river. The soldiers marched on both sides of the river, excepting the invalids, who went in the boats, with the baggage and provision. In a few days, we formed a junction, at Cayuga, with the troops from below. The General calculated the route, and the time it would consequently take them; examined the provision, and finally concluded to form a garrison, leave all the baggage and provision, (excepting that in charge of Colonel Butler,) and proceed with

two or three pieces of light cannon, for the place of destination. The next day we had a little skirmish with the Indians, who, we believed, had secretly watched the motions of both divisions of our army.

We marched for Newton, (Penn.) where the different nations of Indians, under their two chiefs, Butler and Brant, had collected, and ambuscaded. General Sullivan, by some of his spies, gained information of this, the evening before; and therefore planned the attack for next morning. Sullivan, with his division and cannon, was to march up and attack, while General Poor with his regiment, should march to the right, and take possession of a mountain, where it was judged the main body of the Indians lay. General Clinton to advance further to the right, and station himself at the back of the mountain, to head the enemy, if they were routed. We pursued our orders, till forced, by an impassable defile, to go nearly into General Poor's route. Many of the enemy, by this means, escaped. One circumstance, pre-

vented our gaining a complete victory. Our orders were not put in execution, when the attack was made by General Sullivan; he commenced with heavy firing from his cannon, which created a general alarm among the Indians. This we learnt from two prisoners, whom we took. They also told us, that the instant the first cannon was fired, they broke their ranks, and took to running, although Butler and Brant, ordered them to stop. When our army collected, we saw ourselves surrounded by a large field of Indian corn, pumpkins, squashes, beans, &c. which was no unpleasant sight to soldiers, who were as hungry as we were. Here General Sullivan displayed his generalship, by putting the army on half allowance, that we might more effectually secure the victory, by pursuing the Indians. Our success, and the exhortations of our officers, induced the soldiery to a cheerful compliance, and they consequently set up a loud huzza! An Irishman, observing this, said, he had been a long time in the British army, and some time in the service of America, but he never heard

soldiers cry huzza! for half allowance before; however, as they all had, he would. To this place, we brought several of our boats; and from here, they were sent back, to convey some wounded soldiers and corn, for the garrison.

On our return, the Indians that were settled on Cayuga and Tioga, were apprised of our approach, and had left those two places, leaving behind thim an old squaw, and a young one to take care of her. The General, destroyed the town; but first ordered her into a wigwam, and forbid any one hurting her or her wigwam; and also left a note on her door to that effect. We understood, that in going to the Genesee, we had to go through a considerable town. The general sent off a lieutenant and serjearnt, with twenty men, to make discoveries, and to return that night. Instead of returning, they wished to try the conveniency of an Indian wigwam, and therefore tarried all night. The Indians, hearing of this, formed an ambuscade between them and the army, which our men did not dis-

cover, till they were entrapped. One of our men, by name Murphy, cleared himself from them, shot an Indian who attempted to oppose him, and brought us the information. The General put the army in motion; but before we arrived to the relief of our men, we were stopped by a rivulet, and were obliged to throw a bridge across it. While this was doing, the General stationed centinels beyond the men, who were at work, and nearly within gun-shot of the Indians. In crossing the bridge, they shot one or two of our men: one of our centinals, a daring fellow, saw a cluster of them rise from their concealment, and knowing it was impossible for him to escape from them, run toward them, hallooed and waved his hat, as though our army were nigh him. This alarmed them so, that they arose and run, leaving their baggage &c. behind them. We crossed the bridge, but had not marched far, before night overtook us. We were obliged to encamp. The distance, between us and the Genesee flats, was but small.

Next morning, we set off on our march, crossed the Genesee, and marched seven miles to a large Indian town. Here we discovered, that the Indians had massacred our Lieutenant Boyd and the Serjeant, and had burnt down their huts. Among the ruins of the huts, we found a number of human bones, which we supposed were those of Boyd's scout taken in the skirmish, and of their own men who were killed or wounded. Here we encamped for the night.

In the morning, we heard the guns from the British garrison. We discovered amazing fields of corn, not yet gathered, which our army destroyed. It was supposed that the Indians were gone to the British garrison; and that they had concluded our intention was for the garrison. In the afternoon, our army wheeled about; and General Clinton, was ordered to encamp at the Genesee, and wait for our division to come up. Sullivan's division, encamped in a large cornfield. Our division, marched with all the dispatch they could, being amazing weak

and emaciated, by their half allowance, and green corn. We returned near to the garrison at Cayuga; the garrison came out to meet us. The next day, we had a great feast in the garrison, and then arranged matters for our return to Easton. But here, I must not forget to mention a circumstance, peculiarly pleasing to me. Two or three young soldiers were under great distress of mind concerning their souls, and, frequently, came to see and converse with me. I mentioned a text to General Sullivan, which frequently occurred to me when I thought of the Indians, and the devastations which were made in their country. The text was: "*They shall walk through them, be an hungry, and curse their God and their King, and look upwards.*" The General intended to have a sermon when we arrived at Easton, and wished me to preach from these words just mentioned. But, when we arrived at Easton, I found there was another Chaplain who had made preparations to preach a sermon, I therefore gave him the opportunity.

I obtained a furlough, to visit and tarry some time with my family. While here, I received a letter from the Baptist church in Philadelphia, requesting me to come and supply them. I shewed the letter to General Clinton, who granted me leave to pay them a visit for two or three weeks. I informed the church, that I was not discharged from the army, neither did I wish to engage myself to any people. For if, in the providence of God, the enemy should be driven from New-York, I intended to collect my scattered church, and to settle myself in that place. I therefore wished them to look for a supply elsewhere. While in Philadelphia, I had a severe turn of the cholic, which detained me from the army several days longer than I intended to have staid. That winter we encamped near Newbury, and my family lived at Warwick: as the distance was not great, I had the privilege of being more at home that winter, than at any time since the commencement of the war; and it was a providential circumstance, as the winter proved extremely severe, and my family needed all the assistance I could give them.

The operations of the enemy at this time, were principally at the southward, where General Gates and the southern militia, opposed them with no very great success. General Gates, after his defeat, was succeeded by General Green, which gave new life and vigour to the militia. About this time, General Washington collected his army in the neighbourhood of the British, at New-Jersey. This excited the wonder of every body. *Does he intend to make a forcible attack on the British in New-York?* was the general question. Neither did the enemy understand his movements. General Washington, had large ovens erected, which confirmed the opinion of his intended operation, against the enemy at, and about New-York.

The period now arrived, of a forced march of the combined army of French and Americans; to Williamsburgh, in Virginia. They marched through New-Jersey and Pennsylvania, into Virginia; and came in the rear of Lord Cornwallis, the same day that the French fleet, arrived and blockaded the British, at

Gloucester Point. After a short siege, in which the whole British force in that quarter was reduced, General Washington moved his army. This movement was so sudden and unexpected to me, that I was totally unprepared for it. I had with me only one shift of linen, of which I informed General Clinton, requesting leave of absence to get more; but to this he objected, and said I must go on with them, at all events. When we arrived at Newark, I found an old lady, who had been a member of my church in New-York. I told her my situation, and she furnished me with what was needful for the campaign. From Newark, we marched to Baltimore. There General Clinton's Aid was taken sick, and I was ordered to stay with him, till he was able to come after the army. The Major's anxiety to follow the army, retarded his recovery. However, he attempted and set out; but after one or two days, he was obliged to lay by. In a day or two we set off again, but did not reach the army before the British capitulated. However, we partook of the joy with our brethren.

Matters being adjusted, the General ordered the return of the army. On my way home, I stoped at Mr. Hart's, in Hopewell, in New-Jersey, and, after staying there one night, started for home. Between Hopewell, and the Piscataqua, I met a messenger from Scotch Plains, who informed me, he was going to get Mr. Hart, to preach a funeral sermon on the death of Mr. Miller, who was to be buried the next day; unless I would stop and preach it. I told him, I would stop; but that he had better get Mr. Hart to preach the sermon. He went on, and informed Mr. Hart of what had passed: Mr. Hart said he wished to be excused. The duty then devolved on me; one circumstance made it very striking to me: It had been a private agreement between Mr. Miller and myself, that the survivor of us, if he had word of the death, should preach the funeral sermon of the other. Never did I esteem a ministering brother so much, or feel the bereavement so sensibly, as I did Mr. Miller. At the funeral, I got information, that my family had moved; which was a day's ride less

distant. I set off for home, and found them well, and an addition of another son, whose name was William.

On my return to the army, we encamped at Newbury, and erected some huts, and a place for public worship, on Lord's days. We had three services a day, and preached in rotation; one from each brigade. We continued here during the winter, and had frequent reports, that the British were negociating a peace, which occasioned expresses being sent to and from the British General at New-York, and General Washington. The next spring, the British evacuated New-York; and General Washington entered the city with his army. The army was soon after disbanded, and we poor ruined Yorkers returned to our disfigured houses.

My house needed some repairs, and wanted some new furniture; for the enemy plundered a great many articles. We collected of our church, about thirty seven members, out of upwards of two hundred. Some were

dead, and others scattered into almost every part of the union. Some had turned farmers; but the most of these returned to the city. The Lord looked graciously upon us: we soon had a large congregation, numbers were sensibly convicted, and many were brought to bow the knee to king Jesus.

There was an application made to the association, for a minister to travel as a missionary, for one year; and to make him some allowance from the association fund. I had some intimation of this application before I went to the association; and proposed it to my church, that if I was pitched upon as the person, whether they would consent. They agreed to it. My church was, at this time, in a very flourishing condition: daily additions were making to our number. At one communion season, there were near forty young persons added; about an equal number of each sex. We had meetings constantly, for the purpose of conversing, singing and praying; which proved very beneficial, and which was kept up for years, and even till my removal

to Kentucky, before which time, our number of communicants in the church exceeded two hundred.

The reason of my removal to Kentucky, I shall here state. One Mr. William Wood, came from that country, and gave a very exalted character of the state of it. He made several encouraging proposals to me to go there, said there was a prospect of usefulness in the ministry, the necessity of an old experienced minister to take care of a young church there, and flattering temporal prospects for the support of my family. For these reasons I concluded to remove. Besides, I was considerably in debt, and saw no way of being released, but by selling my house and lot. This I concluded would clear me, and enable me to purchase waggons and horses to carry me to Kentucky. I called a church meeting, and informed them of my intention. They treated it as a chimera, and thought they could stop me by raising my salary. They, with all possible coolness, left me to determine for myself. I, immediately, deter-

mined to go, and desired them to look out for a supply. This aroused them, and they very affectionately urged me to tarry. I told them, if they had desired me to stay before I had put it out of my own power, I should then have given it up.

I sold my estate, and commenced my journey for Kentucky. I encountered more difficulties than I had calculated for. In going down the Ohio river, one of my boats unfortunately overset, and turned every thing into the river. They who were in her, narrowly escaped, by cutting the ropes which tied the horses, so that neither man nor beast were lost. But I lost some very valuable property, which I never could replace. I also lost all the provender for my horses, which at that time was a very serious misfortune. However, as there were others in company from New-Jersey, and of my acquaintance, I was amply supplied with that necessary article. We landed at Limestone, on the 17th of June, A. D. 1787; and soon after set out for Washington, in Kentucky,

where I safely arrived. I here preached to my companions and the inhabitants, from these words; "*So we got all safe to land.*"

Mr. Wood, on my arrival, took me into his own house. The news of my arrival soon spread to Lexington; and Mr. Ambrose Dudley, and Mr. John Craig, came to see me, and urged me to visit Lexington, and preach. I went to Lexington, South Elkhorn, and Clear Creek, &c. and after tarrying a few days, I returned home. Soon after my return, I received a letter from Lexington, inviting me to remove among them, and enclosing proposals of what they would allow me. I also received another letter, of the same import, from Brother Elijah Craig, of Georgetown. I soon after moved my family to Lexington; and hired a house of Mr. Robert Parker, where we lived a twelve month. While here, I received a proposal of land from Brother Elijah Craig, with an invitation to come and see it. I went, and liked the land, but not the conditions. I, however, wished for a little time to consider of it; and I set the day I would give

him an answer. Two days before the time came, while I was walking in the garden, General Wilkinson came to me and asked me, if I had fully determined where to settle. I told him, I had not; and that I then had but one day to consider of Mr. Craig's proposal. He said he came to make me proposals to go to Frankfort; and wished me to go with him and see the plan of a town, which was in the hands of my son Daniel, at Frankfort. I went and was much pleased, and closed an agreement with him, that I would remove there, as soon as I could make it convenient.

My wife, in going to visit this place, had the misfortune to fall from her horse, which made her a cripple the remainder of her life. She was, soon after, seized with the pleurisy, which terminated her existence, after languishing a short time. We had but just got settled in our new habitation, when she was seized with the disorder; and happy for her, I trust, she soon removed to that building of God, a "*house not made with hands, Eternal in the heavens,*" to which she appeared re-

signed, and for which I hope, by the grace of God, she was prepared. But alas! I was too unprepared for such a shock. In all her lameness, I had her cheering company and conversation, and was enlivened by a hope of her recovery. But when this fatal stroke was given, I was bereft of all consolation, and had not the word and power of God sustained me through it, I must have sunk beneath the stroke.

The next fall I received a letter from a friend in North-Carolina, with whom I had intrusted my little concerns there, informing me, that the man to whom I had sold my land, refused payment, alleging that I had sold him more than I ever had a title to. This was both injurious to my purse and character; and led me to look over my old papers. I found the deed and the necessary papers; the deed was properly authenticated, and acknowledged and recorded in Rowan, where the land lay. I determined to go and settle the business; and, accordingly, set off, and after a fatigueing journey arrived there. I got

the county surveyor, and having traced part of the line, he found it would take in part of land which he claimed and occupied, and a spring which his family used; he, therefore, begged me to desist, and said he would settle the matter without any further difficulty. I could have put him to much trouble and expence; but having my object answered, I settled the matter with him.

Here I found and obtained another companion. She was the widow of Captain Thomas Bryant, and daughter of Colonel Jonathan Hunt. She was a communicant in a Baptist church in that neighbourhood. As she could not adjust her matters, so as to go immediately, with me, to Kentucky, I went to Charleston, in South-Carolina, where I had formerly visited. Here, I was pleased to find many remaining evidences of the fruits of my former labours. I tarried here, upwards of three weeks, at the house of Mr. Richard Furman. As Mr. Furman was about to take a short journey, he requested me to take charge of his church during his absence, which I did. From here, I went

farther Southward, and after an absence of nine weeks and three days, I returned to my wife. I visited an association while here, and found many difficulties among them. The idea of having a moderator, was considered as dishonouring Christ. Their requesting liberty of the moderator for every thing which they wished to do, was considered as too conformable to the custom of worldly assemblies, and an infringement of christian liberties. But, after much altercation on these points, they agreed to them; and the association was conducted with much decorum.

The September following, I returned to Kentucky; but without Mrs. Gano, as she was not then ready to remove. The next spring I went to North-Carolina, but found it would be inconvenient for my wife to remove before fall; I therefore made a visit to New-York and Rhode-Island, accompanied by my wife's son, Morgan Bryant. My old friends were much pleased to see me; and I arrived back again, by the time my wife had appointed to go to Kentucky. I

preached at many places in my tour to New-England; particularly, in New-Brunswick, where I preached twice to very crowded assemblies. On my return to Kentucky, I preached at Philadelphia, and many places in the states of Maryland and Virginia, agreeable to appointments I had made, four or five months previously. We started for Kentucky, on the 30th of September, 1794, and arrived safely without any thing material taking place. On my return, I found the family all well; and that a report of my son William being drowned, which I heard while in Carolina, was without foundation. Here a new scene opened. My wife, saw children that had families, whom she never saw before; and my children, saw a mother whom they had no knowledge of. This, I believe, made them feel mutually awkward.

The Town-Fork church, of which I was a member, and whose meetings I endeavoured constantly to attend, had been highly favoured, during my absence, by the neighbouring ministers, especially, Mr. Dudly, who

had generally attended their church meetings and had administered at their communion seasons. The church meeting was frequently held at Frankfort, though there was no settled church there of any denomination. Mr. Hickman had frequently preached in the assembly room of the state house; and Mr. Shannon, a Presbyterian minister, had given some encouragement, that he would preach there some part of his time. I agreed to supply them every first and third sabbath in the month; and Mr. Shannon the remainder. I supplied them, in this way, through the winter; and also the church at Town Fork, which kept me constantly employed; for the distance between the two places was nearly twenty miles.

Several of the members of the Town Fork church, frequently expressed to me their wishes, to have me live nearer to them; and finally carried it to the church. I thought it my duty to make the reply, that it was out of my power to procure a settlement among them; but if they could devise any method

to render it possible, I had no objections to try it. Accordingly, they appointed one or two men to inquire, and see what could be done. In the mean time Mr. Lewis offered me a small place of about thirty acres, the greatest part of which was cleared. He proposed giving me a lease of it, during my life, provided I lived there; which was to be his proportion towards my support. I concluded to except this offer; and, accordingly, in March 1796, I moved there, and continued for two years, but found it very inconvenient. We had no stable for the cattle, and but a small house, hardly sufficient to contain our family. I had no means of making my accommodations better, except I sold my property at Frankfort. This I did not wish to do, as I had but a life lease of it. I thought, if I returned to Frankfort, and sold part of my property, and expended the proceeds of the sale on the remainder, it would be preparing a more comfortable home for my family, and which would not terminate at my death. Accordingly, in the spring of the year 1798, I returned to Frankfort, and erect-

ed a comfortable log house, which I was prevented from entirely finishing by the cold weather's setting in. In October, of that year, I had the misfortune to fall from a horse, and fracture my shoulder-blade; which rendered that arm useless, for some time. Soon after this misfortune, I was seized, in my bed one morning, very suddenly, with a paralytic stroke, which affected the whole of one side of me, one ear, an eye and half of my face, and rendered me almost speechless. This remained for about ten months, when I partially recovered. I have now, abundant cause to sing of the mercies and goodness of the Lord, that during all this illness, my reason was as good as ever it was I, even at this time, am more or less afflicted with it; but I have rode on horse back, riding but a few miles in a day. I have preached several times at Frankfort, setting in a chair.

In the spring of the year 1798, I preached on Lord's day in the assembly room of the state house. My son Stephen, who lives in Providence, (Rhode Island), this year paid me

a visit, but did not stay long. He went to Cincinnati, (Ohio), to see his brother John. My youngest son William, was then a clerk in my son John's Prothonotary Office. He was anxious to have a collegiate education; and his two brother's encouraged him in it. He, accordingly, with his brother Stephen, came over to consult me upon it, and I consented. They started for Rhode Island, and went by the way of Cincinnati, and I accompanied them as far as my son Richard's, at Eagle Creek. Here I took my last leave of my son William, who appeared much affected, and, afterwards, said he had taken his last farewell of his Father. They proceeded on their journey and proposed visiting Doctor Thane, whose wife was sister to him. The dear youth reached them, sick with a fever, of which he soon after died. He died, resigned to his fate, and in hopes of a blessed immortality; as I afterwards learnt by letter from my son Stephen. Though his death much affected me, yet when I heard he died resigned, it appeared to me that it was all right; and that God had done all things well.

My sincere wish is, that all my children may live, 'till they are prepared to die; and that my prayers may be redoubled for them, knowing that ere long, both they and myself, must quit this stage of action, and go to judgment. I see now, nothing worth living for; but to be more devoted to God, and the advantage of my family, and the church of God. And, indeed it appears to me latterly, that I have lived beyond my usefulness; but I know I must wait for God's time, when he will unravel all the mysteries of his Providence. I sometimes wonder, why God ever conducted me to Kentucky, when so little fruit or good effect of my poor labours have appeared, at least to myself! why, in this half dead condition, I am yet continued in life! Yet, I have more cause to wonder, that ever God made me instrumental of good, at any time of life, or any where in the world; and that now I should be laid by, as an instrument out of use.

Thus far the narrative is written by Mr. Gano himself. An account of the remain-

ing days of this godly man, is compiled from the documents of his son Daniel.

In September of the year 1798, Mr. Gano fell from his horse and broke his shoulder blade, of which he so far recovered, as to attend the succeeding session of the assembly; but which, it is probable, was the cause of the paralytic stroke, as mentioned by him in the pages preceding. This visitation of Divine Providence, he sustained with holy fortitude and composure. Although, this continued with him till his death, yet he preached several times supported in his bed; and attended every association, except one, until his death. During his last illness, he frequently talked to his wife of the approach of death, with the greatest composure; and often requested his friends not to shed a tear for him, for he should arrive at *home*.

About three months previous to his death, he requested his wife to sing the hymn, "Ah lovely appearance of death;" which he also requested might be sung at his funeral;

which was done by his wife and daughter, under extreme affliction. On Saturday evening, he performed family worship; and on Lord's day morning, after hearing a chapter read for that purpose, he was taken very ill, and conveyed to bed. On the Wednesday night following, he was seized with convulsion fits; and on Thursday night about ten o'clock, August 10, 1804, the spirit of this godly man, winged its way to the mansion of peace.

About eight weeks previous to his departure, he informed his wife, that he had the following dream, viz. "That he saw the state of a departed spirit; and had a clearer view of it than he ever had before in all his reflections upon it. That he was taken sick, unto death, and saw his wife, children, and friends around him, which was very gratifying. He felt himself struck with death, and began to stiffen;—his hearing and eye-sight go from him, and felt himself die; but that the body knew nothing of this. The spirit, hovered over the coffin, until the corps was

carried to the grave; and the family had taken their leave. When the coffin was let down, some obstructions occurred," (which was the case owing to the grave being dug too near that of his first wife,) "the spirit took its flight to the abode of never ending happiness."

The following account of the last days of Mr. Gano, is taken from a letter to one of his children, written by Mr. William Hickman, who was much *with*, and esteemed *by* Mr. Gano. The letter, I believe, is nearly, verbatim. Mr. Hickman observes: "that hearing Mr. Gano had a paralytic shock, he immediately went to see him, and asked him how he did? He answered that he was *half* dead. I did not then believe he would ever have come out of his house, again, alive. He seemed willing to resign all to God, and to bear what he was pleased to lay on him; wishing the prayers of God's people, and that the travelling preachers would call, converse and preach. At such times, which frequently occurred, he would sit in his chair and exhort to duty, and to flee from vice.

His longing, to get amongst his brethren, so raised his spirits, that in about a year, he ventured, in a carriage, to the Town-Fork, Bryants, and other places. When we apprehended his fatigues were too great, while preaching, some friend would support him, when he would preach with renewed ardour.

It was the pleasure of heaven, about this time to visit the state with the out-pouring of his spirit. This blessed harvest of souls, appeared to increase his joys, being desirous of being, as in years past, in the vineyard, although his half dead side forbid it. When a little recovered, he would venture to the meeting house, on horse-back, where he would exhort, preach, pray and give counsel, sound and good, while he was supported by two persons to steady him. At other times he would go to the water side at the administration of the ordinance of baptism, and advocate that mode.

My visits to this father in Zion, being frequent, he one day, wished to have the

worship of God attended in his house. I spoke from these words; "*Lord help me.*" I discovered him to be much in tears, and he appeared much affected. When dismissed, while lying on the bed, he seized my hand, and in an extacy exclaimed, "The Lord has helped me!" His cup appeared full and running over; and he often expressed a wish to depart, and be with Christ, which was far better; but patience he seemed to crave, and I believe God granted his request; for he had every mark of a soul waiting on God.

On the Lord's day week, before his decease, I was in the pulpit, and observed one of the connections pass hastily across the floor and whisper to another, which led me to think some change had taken place. After worship, I inquired, and heard he was very ill, and near his last. I went to see him, and he appeared much altered, which induced me to think he was near *home*. He appeared smiling, and in no great misery; nor would he ever own that he was. His appetite failed

him, and in the course of that week he wore away much; yet his senses and reason continued. Myself and his family, set up the whole night, and I asked him a number of questions, being desirous of knowing the exercise of his mind. He appeared permanently fixed on *Jesus, as the rock of ages.* I asked him, what I should request of God in his behalf? His answer was, that he might enjoy his right mind, and be resigned to God's will. His anxious eyes were upon his weeping children. The night before he expired, I went to see him, went to the bed side and took hold of his hand, and asked if he knew me? he motioned in the affirmative. I asked him if he was in much pain? he spoke so as to be heard, and said *no.* I then asked him, if he wanted to be with Jesus? he said *yes!* This was the last word, which could be understood, at least, so far as my recollection serves me. I went to prayer with the family and friends, after which, he was taken with a fit, which continued with but little alteration till morning; when business called me away. I bid him farewell in my mind, no

more expecting to see him in life. I went to visit another sick person in the course of the day, and called again in the evening, when I found him still breathing. It had been my wish, for years, to close his eyes in death, should I survive him; but another call happening that evening, I left him in the hands of a faithful and able friend, and about ten o'clock of that night, being the 10th, day of August 1804, he got dismission from the church militant to the church triumphant; being in the 78th year of his age.

APPENDIX.

APPENDIX.

AS the following hymns and pass are closely connected with the subject of the preceding Biography, I have ventured to insert them by way of Appendix, presuming they will be gratifying to the friends of the deceased. The hymn, composed by Mr. Newman, originated in the following manner. Mr. Gano had an appointment, in the year 1755, to preach in Virginia. He had begun his journey for that purpose, and had proceeded as far as Mr. Newman's, when a freshet prevented his passing the river. Knowing Mr. Newman to possess a poetical turn, he requested him to compose a few lines on the occasion, which Mr. Newman readily complied with. It is not offered to the public as a specimen of correct or elegant poetry,

but as the spontaneous effusions of a productive mind. The pass was also written by Mr. Newman during the French war, and was occasioned by the following circumstance. Mr. Gano was travelling, as an itinerant preacher, and as it was dangerous to travel without a pass, he requested Mr. Newman, who was a magistrate, to write him one. Mr. Newman with cheerfulness immediately complied. The Hymn, "Ah lovely appearance of death" was a favourite of Mr. Gano's, and he requested it might be sung at his funeral, which was performed by his afflicted widow and daughter Hubbel.

THE EDITOR.

HYMN,

Composed by SAMUEL NEWMAN, *Esq. of Virginia, in the year* 1755, *on the Rev.* JOHN GANO.

1.

O! GLORIOUS King, thy works of grace
Are wonderful unto this place,
Unasked for, thou didst prepare,
And sent thy servant GANO here.

2.

With joyful tidings, sounding sweet,
Of Christ, the Saviour, so complete;
And yet the sinner for to awe,
And boldly to proclaim the law.

3.

Which done, a work he tho't most meet,
A harbinger sought a retreat,
Not back, but from us for to go
To Carolina, you must know.

4.

With hasty steps, with news of grace,
To Adam's fallen, guilty race,
The silver trump he tho't to sound,
In a small place, within that ground.

5.

But mark! Virginia's happy gain,
Another warning to attain,
Of sin and satan to beware,
The clouds assist to stop him here.

6.

With waters they the rivers fill,
Across the road, from hill to hill;
Thus Providence has clear'd the way,
To give to us another day.

7.

Now Lord, in thy protecting hand,
Thy servant takes a still command;
All things to work thy good always,
Who fear thy name, and seek thy praise.

8.

And when no longer he must stay,
O Lord! go with him, guide his way,
And with thy truth and mercy sweet,
Ever direct his wandering feet.

9.

In living pastures fresh and green,
Do thou his rod and staff remain;
And his thirsty straits and needs,
To living fountains, thou him lead.

10.

Whilst going through this vale of tears,
Keep him from boding doubts and fears;
And when his work is finish'd there,
Return thy servant, Gano, here.

11.

And when from here he back doth roam,
Be with thy servant, guide him home;
And help us all to praise thy name,
Thy servant still to praise thy name.

12.

And brother, dear, whilst far away,
Remember me, I humbly pray ;
Me, and my wife, and children small,
Up to Jehovah, offer all.

13.

Offer, also, Virginia's land,
That dreary place of barren sand,
That Christ might make it fruitful be,
O ! pray for us to God most high.

14.

Dear brother, finally, farewell,
May Jesus, by his spirit dwell,
Within our hearts, and own the cause,
Teaching to love, and keep his laws.

THE FOLLOWING PASS

Was composed by Mr. NEWMAN, on Mr. GANO, when on a journey to Carolina.

Go, go, sweet youth, go spread thy master's theme,
For well thou'st learnt his attributes and name.
Go, in his strength, no cold will thee annoy,
Go, make the hills and vallies echo joy.
Proclaim the Saviour, this is all thy theme,
Jesus, the Lord, and his blest Gospels' scheme.
Go, sound the trump, for well thou can'st it blow,
Jesus, the Lord, and his blest merits show.
Lift up his ensign, show his purple gore,
That from his side, for sinners, out did pour!
O! let them, waving in the wind, appear,
Shew them their sins, the cruel sword or spear
That pierced his side to make this crimson dye,
Perhaps they'll tremble, and their sins destroy;
And own the Lord and his compassions sweet,
And fall before him, victims at his feet.

O! let, also, the blazing ensign fly,
Awaken sinners, tell them they must die.
O! sound the dreadful thunders of the law,
Which pleads perfection, and without a flaw.
The soul that sins, or breaks the law must die,
And damn'd must be to all eternity;
They must, they must, I tremble for to tell,
They must endure the scorching flames of hell.
Go, then, sweet GANO, in thy master's name,
These glorious truths most boldly to proclaim.
Fear not the wicked, nor the serpent's rod,
Thou hast for strength, an omnipotent God.
O! precious GANO, here thy comfort stands,
Thou'rt in the way, obeying his commands:
Rejoice, sweet saint, the ways with pleasure crown,
'Till he thy soul with living pleasures drown;
And Christians all of high or low degree,
For Jesus sake, this I demand of thee,
Stop not the bearer, through any vain pretence,
Nor use unto him any insolence.
Rather protect him from the base design
Of hellish men, that should against him join.
A subject true he is to George our King,
O! join with him, to Jesus praises sing.

Ye magistrates, who love sweet Jesus' name,
Ye need not fear to sign the very same.
I, as your brother, under George our King,
Do sign this *pass*, and seal it with my ring.

The following HYMN he requested (previous to his death) might be sung at his funeral, which was accordingly done.

1.

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare!
With solemn delight I survey,
The corpse, when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead.

2.

How blest is our brother, bereft
Of all that could burthen his mind;

How easy the soul that has left,
This wearisome body behind!
Of evil incapable thou,
Whose relics with envy I see,
No longer in misery now,
No longer a sinner like me.

3.

This earth is affected no more,
With sickness, or shaken with pain;
The war in the members is o'er,
And never shall vex him again!
No anger, henceforward, or shame,
Shall redden this innocent clay;
Extinct is the animal flame,
And passion is vanished away.

4.

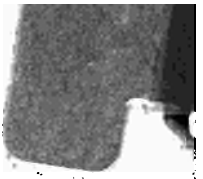
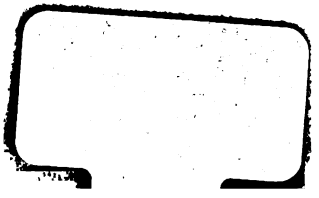
This languishing head is at rest,
Its thinking and aching are o'er;
This quiet, immoveable breast,
Is heav'd by affliction no more!
This heart is no longer the seat,
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again.

5.

The lids he so seldom could close,
(By sorrow forbidden to sleep,)
Seal'd up in a lengthy repose,
Have strangely forgotten to weep.
The fountains can yield no supplies,
These hollows from water are free,
The tears are all wip'd from these eyes,
And evil they never shall see.

6.

To mourn and to suffer is mine,
While bound in a prison, I breathe;
And still for deliverance pine,
And press to the issues of death.
What now, with my tears I bedew,
O might I this moment become!
My spirit created anew,
My flesh be consign'd to the tomb.

FINIS.

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